1036. e. 19

Christ's FAMOUS TITLES, And A BELIEVERS Golden-Chain.

Handled in divers Sermons.

Together with his *CABINET* of *Jewels*, or a Glimpse of *SIONS GLORY.*

By WILLIAM DYER, Preacher of the Gospel.

EPHES. 3. 8.

Unto me who am less than the least of all Saints, is this grace given, that I should Preach among the Gentiles the unsearchable Riches of Christ.

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THE EPISTLE Dedicatory.

To all my Loving Friends, into whose hands these shall come, Greeting.

My dearest Friends,

WHom I Love dearly, Remember daily, Long for greatly, Pray for earnestly, and praise God heartily, to whom I could write with my purest blood; And do send these lines from my very inward Bowels.

Though I cannot say I am so Transported with affection and zeal, as *Paul*, to wish my self accursed from Christ for their sakes; Yet, I am perswaded, I could be contented with *Jonas*, to be cast into the Sea, for the pacifying of Gods

wrath for you; that I may be free from the blood of all men, I am reſolved, in the ſtrength, & by the power of God, to deal plainly, & I hope ſincerely with all men, not valuing the ſmiles, nor fearing the frowns of wicked men, it is better to loose the ſmiles of men, than it is to looſe the ſouls of men; though there be many that are enemies to mee, yet I am enemy to none, a hater of no mans perſon, but a lover of every mans ſoul; hee that loved me when I was an enemy, commands me to love my enemies. Dear Chriſtians, cleave to the Lord, and follow after the Lord fully; Neglect no duty, though you know there is danger in doing; fear God and ſin, more than men and ſuffering; let your ſouls bear up with Chriſt; bear off from the world, bear down your Corruptions, and bear forth your Teſtimony; Reſpect all, reject none of Gods Commandments, take patiently and thankfully the hardeſt dealings of God.

The heavieſt Afflictions on Earth are but light in compariſon of Chriſts ſufferings, or the puniſhment of the wicked in Hell: When Gods people are humble enough, and the Wicked high enough, and the Lords appointed time come, then expect deliverance to the Godly; and not before

before. You ſhould not envy the patience of God towards your enemies, for it is nothing in compariſon of what love hee ſheweth to you; be you diligent at your Work, and leave God at his Work, you need not fear ſucceſs, the Lord would ſoon turn from his wrath, if men were turned from their wickedneſſes; look narrowly to your hearts, tongues, and waies; I never truſted God, but I found him faithful; nor mine own heart, but I found it falſe: take heed, Friends, that you be not alwaies wooing Chriſt, and yet never be married to him; therefore never leave till you have put the great queſtion out of queſtion.

Look upon Chriſt firſt without you, and then ſearch for Chriſt within you: he that will clearly ſee with the *eye* of *Faith*, muſt ſhut the *eye* of *Reaſon*: it is the will of God that Saints ſhould rejoyce more in what Chriſt hath done for them, than in what they have done for Chriſt.

Oh lay up, and lay out for Chriſt, make haſte, and do your work, and God will make haſte and give you your wages.

Dear Sirs, I beſeech you with beſeeching, conſider well of theſe things, for theſe are precious truths, weighty truths, and neceſſary truths.

I ſhall add no more, but promiſe you my Prayers, and to requeſt your Prayers for me, and for a bleſſing upon this, that it may bring glory to God, and good to you, which is all that is aimed at by him who is your

Souls Servants,

William Dyer.

TO

TO THE CHRISTIAN READER.

Courteous Reader.

IT is the great unhappiness of our age, that the greatest part of men busie themselves most in that which concerns them least; Look into the world amongst Rich and Poor, High and Low, Young and Old, and see whether it appear not by the whole scope of their Conversations, that they set more by some thing else than Christ and Salvation; so they may have but some of the

Earth in their hands, they care for nothing of Heaven in their hearts, though gold can no more fill their hearts, than Grace their purses.

Most men are like that silly Woman, that when her house was on fire, so minded the saving of her goods, that she left her Childe roasting in the Flames: at last being put in remembrance of it, she cries out, Oh my Childe, my Childe. Oh how many men are there, that drops into perdition, meerly for a little wealth.

There are many that are Temporally Miserable, that are Eternally Happy; and there are many that are Temporally Happy, that shall be eternally Miserable. Oh there is a great vanity in all worldly Excellencies; the Earth is big in our hopes, but little in our hands, it cannot satisfie the Senses of men; much lesse can it satisfie the Souls of men.

Dear Christians, according to my Talent received, I have endeavoured

to set forth the Riches, the Lovelineſs, the Preciouſneſſe and Excellencies that are in Chriſt, to draw the heart after him, and to bee ſick of Love for him. Oh, Jeſus Chriſt is a Fountain of Life, Light, Love, Grace, Glory, Comfort, Joy, Goodneſs, Sweetneſs, alwais full and flowing, yea, overflowing. Paul *was ſo much taken with Chriſt, that he was ever in his thoughts, alwaies near his heart, and upon his tongue; Hee names him ſix or ſeven times in one Chapter,* 1 Cor. 1. *Oh that our hearts and thoughts were thus buſied about Chriſt, and taken up with Chriſt, and thoſe treaſures of wiſdome and knowledge that are in him.*

The deſigne of this peece is not the oſtentation of the Author, but the edification of the Reader; *though the Author bee contemptible, yet the matter is comfortable. I hope none will blow out ſuch a Candle upon*

Earth, by the light of which themselves may see the way to Heaven; If God had given in more of himself to mee, I should have given more out to thee, but God looks not for what hee gives not; If God may have glory, and the Church edification by these labours of mine, I shall have my end. Now the good Lord bring thy heart more and more in love with Christ, who is altogether lovely, that shortly thou mayest enjoy endless felicity in his bosome.

This shall bee his Prayer for thee that is,

Thy Servant in Christ,

William Dyer.

THE

THE
Desire *of all* Nations.

Canticles 5. The last Verse:

He is altogether Lovely.

OUt of the Lion of the Tribe of *Judah* comes better and sweeter hony, than out of *Sampsons* Lyon: That is the sweetest honey which wee suck out of Christs Hive: For the face of none is so comely in a Saints eyes, as the face of Christ; and the voice of none is so pleasant in a Saints ears, as the voice of Christ. O Christians! the God whom thou serveſt is so excellent, that no good can be added to him; and so infinite, that no good can be diminisht in him: Hee makes happy, and yet is not the less happy; He shews mercy to the full, and yet remains full of mercy; O come eat and drink

drink abundantly. O Beloved, there is no fear of excess here, though one drop of *Christ* be sweet, yet the deeper the sweeter.

The wine that Christ draws is the best wine that a Christian drinks. This whole Book of *Canticles* is bespangled with the praises of Jesus Christ. The Subject matter of this book is a Declaration of the mutual intercourse of love and affection between Christ and his Church, what Spiritual entertainment is given on both sides, with the sweet content they have in each others beauty. Here you may see the King in his glory, the Spouse in her beauty; here you may see *Christ* giving her sweet promises, adorning her with sundry excellencies, communicating his Love, and commending her graces. Here you may also see the Church even ravish'd with the *consideration* and *contemplation* of Christs love and beauty; his beauty is taking, his love is ravishing, his voice is pleasing, his goodness is drawing, his manifestations are inticing, he is the beloved Son, and the Son of love, he is nothing but love to those who are his love.

But I shall no longer detain you with a crumb at the Door, but carry you to the Chamber out of which my Text is taken, and so lead you to the Cabinet where the rich Jewel lieth. Bre-

Brethren and beloved, you have a glorious description of Jesus Christ in this Chapter, and that from Verse 10. to Verse 16. Where the Spouse is setting forth the Riches, the Dignity, the Excellency, the Beauty, the Majesty, the Glory, the Preciousnes, and Lovelines of Jesus Christ, *He is white and ruddy, the chiefest among ten thousand: His head is as the most fine gold, his locks are bushy and black as a Raven, his eyes are as the eyes of Doves by the Rivers of waters, washed with Milk, and fitly set, his Cheeks are as a Tree of Spices, as sweet flowers, his lips like Lillys, dropping sweet smelling Myrrh, his hands are as Gold-rings set forth with Beril, his belly is as bright Ivory over-laid with Saphires, his legs are as Pillars of Marble set upon sockets of fine Gold, his countenance is as* Lebanon, *excellent as the Cedars.* And thus shee sets forth her beloved; and at last windes up all with this rare expression, *He is altogether lovely.*

The Text is a sacred Cabinet, which contains in it:

First, The Jewel, *Christ* in this Word, *He.*

Secondly, the price of this Jewel, *Altogether lovely.*

The Observation or Doctrine, is this, That Jesus Christ is infinitely and superlative-

latively lovely. He is the most amazing and delightful object: The very Name of Jesus Christ is a precious Oyntment poured forth. 'Tis said that the letters of this Name were found engraven upon *Ignatius* his heart: Jesus Christ is in every Believers heart, and nothing can do better there, for *He is altogether lovely*. That Jesus Christ is thus transcendently lovely; will appear four manner of ways.

First, By Titles.
Secondly, By Types.
Thirdly, By Resemblems.
Fourthly, By Demonstrations.

I shall speak onely to the first of these, Our Lord Jesus hath seven famous and lovely Titles, which are as so many Jewels of his Crown.

First, The desire of all Nations.
Secondly, King of Kings.
Thirdly, The Mighty God.
Fourthly, The Everlasting Father.
Fifthly, The Prince of Peace.
Sixthly, The Elect Precious.
Seventhly, Wonderful.

We will begin with the first of these famous Titles, to wit, *The Desire of all Nations*. This Title you have in the second of *Haggi* and the seventh verse, *And the desire of all Nations shall come*. But you will

will say, How is Christ the desire of all Nations? doth not all Nations abhor him, and say, we will not have this man to rule over us? *The Kings of the earth set themselves, and the Rulers take Counsel together, against the Lord and against his anointed*, Psal. 2. verse 2. The Kings of the earth are afraid lest Christs Government should un-king them. The Rulers are jealous lest it will depose them from their dignities; even the Reformers that have adventured all to set it up, are jealous lest it will encroach upon their Power and Priviledges. Kings are afraid of it, and think themselves but half Kings, where Christ doth set up his Word and Discipline. Parliaments are afraid of it, lest it *should* usurp their Authority. Lawyers are afraid of it, lest it should take away their gains, and the Laws of Christ should over-top the Laws of the Land; the people are afraid of it, lest it should compel them to subjection to that Law and way which their souls abhor. O how long hath the world rebelled against Jesus Christ and his Government.

But tell me, have the *people* gained any thing by resisting Christ, his Gospel and Government, by hating his servants, and by scorning his holy waies? Or doth it make

make the Crowns sit faster on the heads of Kings? I will leave you to judge of this.

But, Beloved, for all this, Jesus Christ is *the desire of all Nations.*

And that I shall shew you in five particulars.

Though Jesus Christ be not actively desired by all Nations, yet he is rightly stiled, *the desire of all Nations*

First, Because hee is most desirable in himself, and all things that are desirable are in him.

Beauty is in Christ, bounty is in Christ, Riches and Honours are in Christ, *Prov.* 8. 18.

Jesus Christ is the treasure hid in the Gospel, the Pearl of great price, he is the Sun in the Firmament of the Scriptures, whom to know is everlasting life; he is a Spring ful of the water of life, a Hive of sweetnes, a Magazine of riches, a River of pleasures, wherein you may bathe your souls to all eternity.

O he is fulnes and sweetnes, *the chiefest among ten thousand,* Canicles the 5th, and the 10. vers. He is more precious than Rubies, *and all the things thou canst desire are not to bee compared to him,* Proverbs 3. 15.

Alas,

Alas, what are all the Crowns and Kingdomes of the world, all the Thrones and Scepters of Kings to Christ? I say, what are the treasures of the East, the gold of the West, the spices of the South, and the pearls of the North to them? This or whatsoever thou canst imagine, are not to be compared unto blessed Jesus. Beloved, the Glories and Excellencies of Christ excels all other, as all Waters meet in the Sea, and as all the lights meet in the Sun; So all the Perfections and Excellencies of all Saints and Angels, meet in Christ. Nay, sirs, Christ hath not onely the Holiness of Angels, the Loveliness of Saints, and the Treasure of Heaven, but also the fulness of the God-head, and the Riches of the Deity are in him *Col.* 1. 19. *For it pleased the Father, that in him should all fulness dwell*, fulness of Grace, fulness of Knowledge, fulness of Love, fulness of Glory: He is Lovely to the Father, Lovely to the Angels, Lovely to the Saints, and Lovely to the Soul; and therefore he may well be called, *the desire of all Nations*, for all desirable things are in him.

Secondly, Jesus Christ is called *the desire of all Nations*, because his desires are after all Nations, though he hath no need of them, he hath thousands of Angels before

fore him, and *ten thousand* daily ministring unto him; yet such infinite love doth he bear to the Sons of men, in whom there is no loveliness, that he himself saith, *My delight is with the Sons of men*, Prov. 8. 31. That our Lord Jesus hath a strong desire after the Nations, to convert them, and save the Nations, will appear by three things.

First, by what he did before hee came into the world.

Secondly, By what he did when he was in the world.

Thirdly, By what he doth now hee is out of the world.

First, Our Lord Jesus had a great desire after the poor Nations, before he came into the world, or else he would never have left his *Crown*, his *Royal Court*, his *Fathers Bosome*, his *Glorious Robes*, to come into this world to be spit upon by men, and to be murdered by men; nay, he did not only become a *laughing stock* to men, but a *gazing-stock* to Angels. Now Beloved, do you not think that Jesus Christ had a great desire after the *Nations good*, that he would leave all his *glory*, and *greatness*, and *pomp*, and *riches*, to come into this world, to be poor, to be hungry, to be weary, to be tempted, to be forsaken, to be betrayed, to be sold?

But

But you may perhaps say, that Christ little thought his own Country-men would have shed his blood, and that one of his own family would betray him.

Why, beloved, do you think he did not know it? yea, he knew it before he came into the world, how he should be used in the world, that the *Jews* would crucifie him, and that *Judas* would betray him, *Joh.6.46.* He knew it from the beginning who they were that believed not, and who should betray him: Christ knew it before they knew it.

Alas, our Lord Jesus knew it before he came from Heaven, what course *entertainment* he should have upon Earth. Now, beloved, put all this together, and tell me, had not Jesus Christ a great desire after us before he came to us? That he would uncrown himself to Crown us, and put off his Robes to put on our Rags, and to come out of heaven to keep us out of hell; he fasted forty daies, that hee might feast us to all eternity.

He came from heaven to earth, that he might send us from earth to heaven.

The Son of God became the Son of Man, that we the Sons of Men might become the Sons of God; and all this he did to save the Nations.

Secondly,

Secondly, He had a strong desire after the Nations when he was in the world. O, Christ would fain have saved the Nations and healed them, and enlightened them, therefore he sends forth his Apostles, *Mat.*28.19. and bids them, *Go and teach all Nations*, the people were in his eye, and upon his heart; and so in *Mat.*22. Christ sends forth his servants, *once, twice, thrice*, as if he would take no denyal, but they would not come. Nay, Beloved, our Lord Jesus Christ did not onely send others to poor souls to beseech them, to intreat them to come in, to repent and to believe in their Saviour, that their souls might be saved, but he went himself and desired them: Nay, that is not all, beloved, he cryed to them and said, *If any man thirst, let him come unto me and drink*, John 7.37.

O how earnest was Jesus Christ with poor souls to come to him; *Come unto me all yee that labour and are heavy laden, and I will give you rest*, Mat.11.28. So in *Luk.* 14. 23. *Go to the high waies, and compel them to come in, that my house may be full.*

Do you see this, Christians? What vehement desires Jesus Christ had after the Nations and souls of men, that he might for ever make them happy when he was in the

the *world*, and he hath the same desire still: How often would *Jesus Christ* have healed the Jews that poor Nation, as he himself speaketh in *Matth.* 23. *vers.* 37. *How often would I have gathered thy children together, as a Hen gathereth her young ones, and you would not?* Nay, when hee had done all this, he doth not leave them, but weeps over them: his eyes were wet, because their eyes were dry. So that it is clear by what Christ did when he was in the *world*, that he desired much the healing and converting of Nations.

First, In his bearing with them.

Secondly in his proffers unto them.

Thirdly, Hee hath a great desire after the Nations now hee is out of the world, though he be gone to Heaven, and entered into Glory: and there sitteth at the right Hand of the Father, yet I say, his desires are as much after poor souls as ever: This will appear by two things.

First, In his forbearance and long sufferance.

O how long hath *Jesus Christ* born with the sinful Nations, and yet he bears with them still, notwithstanding they have, and do break his *Laws*, and despised his *Gospel*, and contemned his *Ordinances*, & shed his Saints *blood*, grieved his *Spirit*, and abused his

his Mercies: This and much more have they done, and yet he spareth them, that he might be gracious to them, *Isa.*30.18. and therefore will the Lord wait that hee may be gracious to you.

Therefore will he be exalted, that hee may shew mercy.

Now, Beloved, Do you think that Jesus Christ would take all this at the Nations hands, but that hee is unwilling to destroy them, and most willing to save them.

Secondly, His Love appears, not only by his bearing with them, but by his proffers to him.

O Beloved, How doth God stand day after day, month after month, and year after year, proffering Himself, his Son, his Mercies, his Love, his Grace and his Glory to poor souls.

Many have the space of Repentance.

Who have not the Grace of Repentance.

Now, my Brethren, by these things you may see that Jesus Christ hath a great desire after the Nations.

Thirdly, Jesus Christ is called *the desire of all Nations*, because it is hee only that can make any person, or family, or nation truly desirable. Oh

Oh, Beloved, what is the Reason that the Lord of Hosts prefers his people before all the sons of men?

The Lord prefers his little remnant before all the world besides, *Exod*, 19. 5. *You shall bee a peculiar treasure to me above all people*: *The Righteous is more excellent than his Neighbour*, Prov. 12. 26. though his neighbour be a Prince, a King, or Emperour, or a Pope, yet he is more excellent than he; they are but base born; Beleivers be those Worthies, *of whom the world was not worthy*, Heb. 11. 35. *Yee are a chosen Generation, a royal Priest-hood, an holy Nation, a peculiar people*, 1 Pet. 2. 9. Believers are not only diligent Christians, but excellent Christians.

Now what is the reason, Beloved, that the Saints are thus excellent above all others? is it for their birth, breeding, or learning, or riches, or greatness, or honor? No, no, it is for none of these; but if you will know the reason, it is, because Christ is formed in them, and married to them; they have the new *Name*, the new *Nature*, the new *Heart*, the new *Spirit*: Oh this is the Reason, if there were any thing besides Christ, that could make any Nation, or Family, or Person truly desirable; it must be either Birth, or Greatness, or Learning,

Learning, or Riches, Beauty, or Wisdom, or Strength; now all these do not make any one desirable, for if they did, then those that sit upon the Nations would be the most desirable persons under Heaven, because they have the most of these: But for this, see *Dan.* 4. 17. *And setteth up over it, the baseſt of men*, Rev. 17. 15. *The waters which thou saweſt where the Whore sitteth, are Peoples, and Multitudes, and Nations, and Tongues*: so that none of these then can do it, *but Christ only*, Rev. 5. 10.

He hath made us unto our God *Kings and Priest*: O Christ hath made every believer a King; it is Christs beauty that makes us beautiful; it is his riches that makes us rich; it is his righteousness that maketh us righteous; he only maketh us truely honorable and desirable; well may Christ be called the desire of all Nations, it is he that can make a Nation desirable.

Fourthly, Jesus Christ is called *the Desire of all Nations*, because all Nations stand in need of him: Nay, not onely all Nations, but all persons, young and old, rich and poor, high & low; he that will be saved, must have a Saviour to save him, or else he can never be saved; the Apostle tells us, *Acts* 4. 12. *Neither is there Salvation in any*

any other; for there is none other Name under Heaven given among men, whereby we must be saved; and Christ saith, *Joh.* 14. 16. *I am the Way, and the Truth, and the Life, no man cometh unto the Father but by me*: So that not only all Nations, but all persons stand in need of him.

You may go to Heaven without health, without wealth, without honors, without pleasures, without friends, without learning; but you can never go to Heaven without Christ.

What wil you do, if you begin to dye naturally, before you begin to live spiritually.

If the Tabernacle of Nature, be taken down before the *Temple of Grace* be raised up; if your *Paradise* be laid waste, before the Tree of Life be set in it; if you give up the Ghost, before ever you receive the Holy Ghost; if the Sun of your life be set within you, before the Son of Righteousness shine upon you; if the body be fit to be turned into the earth, before the soul be fit to be taken into Heaven; if the second birth have no place in you, the second death shal have a power over you.

Though the Nations need nothing more than Christ, yet they sleight nothing more than Christ.

Tell me, how will you live when you die, that are dead whilst you live?

O, Beloved, is it not sad that the Nations should resist Christ, his Gospel and Government as they do?

Indeed if men might bee their own Judges, then Christ had no enemies, wee are all his friends.

If the *Jews* might so have been their own Judges, it was not the Son of God whom they Crucified, but an Enemy to *Cæsar*: It was not *Paul* a Saint that they persecuted, but one that they found to be a pestilent fellow.

So men will say now, they do not persecute the Saints of God, but seditious Fanaticks: but God will shortly take off the veil of Hypocrisie from their faces.

O grieve for them that cannot grieve for themselves.

And thus you see that all Nations stand in need of Christ, who is *the desire of all Nations.*

Fifthly, Our Lord Jesus is called *the desire of all Nations*, because when he sets up himself in any one as their desire, then they run after him, and count nothing too dear for him: So the Church of God, *Isa.* 26. 8, 9, *The desire of our soul is to thy Name, with my soul have I desired thee in the*

the night, yea, with my Spirit within me will I seek thee early.

Oh, when the desire of all Nations once setteth up himself in the soul, then he becomes the desire of the soul.

When he hath thus endeared himself to their souls, then they count nothing too dear for him, all shall be at his command, their gold, their silver, their strength, their lives, *Rev.* 10. 11. *They loved not their lives unto the death*; so that, beloved, let men be enemies to Jesus Christ, yet as soon as Christ sets up himself in their hearts, they will love him, own him, serve him, and suffer for him.

Now, sirs, put all these together, and it will fully prove Christ to be *the desire of all Nations.*

I shall make but a short use of it, and so conclude. Is it so that our Lord Jesus Christ is *the desire of all Nations*, and that all things *desireable* are in him?

Oh then let me beg of you, Oh let me beseech you, for the Lords sake, and your souls sake, make Christ Jesus the desire of your souls.

He is the desire of all Nations, and shall he not be the desire of your souls? who will you love, if not the King of Saints? who will you long for, if not for the desire

of all Nations? Who will you prize if not the Prince of peace? He is the Son of God, the second person in the glorious Trinity, before whom Angels and Arch-angels, and all the hosts of Heaven do bow before him. He is the *Glory* of *Glories*, the *Crown* of *Crowns*, the *Heaven* of *Heavens*; Hee is a *light* in *darkness*, *joy* in *sadness*, *riches* in *poverty*, *life* in *death*; *it is he that can resolve all your doubts, secure you in danger, save your souls*, and *bring you to Glory, where all joy is enjoyed. O therefore let all the glory of your glory be to give all glory & your selves to him.* So much, or so little for this time.

THE KING of KINGS.

Canticles 5. 16.

He is altogether Lovely.

The Doctrine, *That Jesus Christ is Infinitely and Superlatively lovely.*

I Now proceed to the second Title, which is given to the Lord Jesus Christ, and that is *King of Kings*. *Austin* desired to have seen three things before hee

he dyed. First, *Rome* in her glory and purity. Secondly, *Paul* in the Pulpit a preaching. Thirdly, Christ in the flesh upon earth. *Cato* the *Heathen* repented himself of three things. First, that ever he spent a day idlely. Secondly, that ever he revealed his secrets to a woman. Thirdly, that ever he went by Water, when he might have gone by Land. *Thales* gave thanks for three *things*. First that he was indued with reason, and was not a beast. Secondly, that he was a man, and not a woman. Thirdly, that he was a *Grecian*, and no *Barbarian*. And I, poor I, desire to see three things before I dye. First, *Babylons* ruine. Secondly, Christs reigning. Thirdly, Satans binding. *The Angel hath sworn by him that lives for ever, that time shall be no longer*, in *Rev.* 10. 6. Who will not believe this sacred Oath? Did he say it? No, he swore it: how, by himself? No, by him that lives for ever: What? that time must be a little? No, it must be no longer. The time shal be no longer. *The Lord whom you seek shall suddenly come*, said the Prophet, in *Mal.* 3. 1. They who keep the word of Gods patience, God will keep them in the hour of temptation.

Well, the second title of Jesus Christ, is *King of Kings*. I pray you take notice

of it. 'Tis now to be handled in *Rev.* 19. 16. *He had a name written*, ſays the Text, *King of Kings, Lord of Lords.* Here is his Title now *King of Kings.* Beloved, Jeſus Chriſt is a three-fold King.

Firſt, his Enemies King. Secondly, His Saints King. Thirdly, His Fathers King.

The firſt he rules over, the ſecond he rules in. The third he rules for.

I ſhall begin with the firſt, and take them in order.

Firſt Chriſt is his *Enemies King*, that is he is King over his enemies, Chriſt is a King above all Kings, and over all Kings, and therefore the Scripture calls him *King of Kings*, as you have it in 1 *Tim.* 6. 15. Chriſt is a *King above all Kings*, for if he were not a King above all Kings, he could not be a King over all Kings. Now that he is a King above all Kings, two Scriptures prove it, in *Pſal.* 98. 27. ſaith God the Father there, *I will make my firſt born higher than the Kings of the Earth.* Now who is the firſt-born? Why, 'tis Jeſus Chriſt, as he is elſewhere called the firſt-born of every creature: Now, ſays God, I will make my firſt-born higher than the Kings of the earth, higher in glory, higher in power, higher in Majeſty. So in *Rev.* 1. 5. there Chriſt is called *the Prince of the earth.*

Alas,

Alaſs, alaſs, what are all the mighty men, the great men, the honourable men of the earth to Jeſus Chriſt? they are but like a little Bubble in the water. For if all the Nations, in compariſon to God, be but as *the drop of a Bucket*, or the *duſt of the balance*, as the Prophet ſpeaks in *Iſa.* 40. O how little then be the Kings of the earth?

Nay, Beloved, Chriſt Jeſus is not only above the Kings of the earth, and higher than Kings, but he is higher than the Angels, yea, he is the head of Angels, and therefore all the Angels in Heaven are commanded to *worſhip him.* He is the head of all Angels, *Col.* 2. 10. *He is the head of all principalities and powers*, which includes the Angels. And in *Heb.* 1. 6. *Let all the Angels of God worſhip him.* God will have the Angels worſhip Chriſt as well as men. O, ſirs, Chriſt is a King, before whom the Angels Veil their faces, and the Kings of the earth do caſt down their Crowns.

Again, as he is a King above all Kings, ſo he is a *King* over all Kings too. *Jeſus Chriſt* is an univerſal King, he is a King over all Kingdoms, over all Nations, over all Governments, over all Powers, and over all People. *Dan.* 7. 14. *There was given to him*, ſays the Text, *Dominion, and Power, and Glory, and a Kingdome*, that all People

and Nations and Languages were to ſerve him. Now who was this, in the 13. verſe, 'tis clearly meant of Jeſus Chriſt, all people and all Nations, and Languages, and Kingdomes were to obey him; ſo that you ſee Chriſt is not only King of Saints, but King of Nations too; and therefore you finde in *Pſal.* 2. 8 'Tis a Text often read, but little obſerved, *Ask of mee*, ſays the Father, *and I will give thee the Heathen for thine Inheritance, and the uttermoſt parts of the earth for thy poſſeſſion.* The very Heathen are given to Chriſt, and the utmoſt parts of the earth for his poſſeſſion.

And as the Lord Jeſus Chriſt hath all the Kingdomes of the earth given to him, ſo likewiſe he hath all *power* given to him, or elſe what ſhould he do with a *Kingdom*, in the 18. *Matth.* 28. *All power is given to me in Heaven and Earth.* Oh Sirs, here is a Text that ſhould revive the hearts of Saints. *All power is given to mee in Heaven and in Earth*, ſaith Chriſt to his Apoſtles: So that 'tis he that *bindes Kings in Chains, and Princes in Fetters of Iron*, as the laſt *Pſal.* ſaying one ſpeaks; 'tis he that *ſuffers no man to do them wrong, yea, he reproves Kings for their ſakes, and breaks mighty Kings in pieces for the Saints ſake*, in *Pſal.* 105. 13. And therefore 'tis he that over-rules *Kings*

and

and over comes the kings of the earth, that make war with the Saints, in *Rev.* 17.14. the ten Kings made war with the Lamb, but the Lamb prevailed; and why? because he was King of Kings, and Lord of Lords. This is the first, Jesus Christ is his enemies King, that is, he is a King above their Kings, and over their Kings.

Secondly, As Jesus Christ is his *Enemies King*, so he is his *Saints King*: I wil give you two Scriptures to prove it, though I need not, yet I wil, because of making things very clear as I go on. In *Rev.* 15.3. there *Jesus Christ* is called the *Saints King*, *Thou King of Saints*. So also in *Mat.* 21. 5. *Tell yee the Daughter of Sion, behold thy King cometh.* So that by these two Scriptures, you see *Jesus Christ* is *King* of *Saints*. Now, Beloved, I beseech you here to mind me, Jesus Christ, you see, is King of the bad, and of the good; but as for the wicked, he rules over them by his power and might, but his Saints, he rules in them by his Spirit and Graces. Now to this the Scripture witnesseth, that Jesus Christ rules in the Saints, and is King of the Saints; and therefore it tells us in *Colos.* 1. *Christ in you the hope of Glory*; and else-where, *Know ye not that Christ is in you, except ye be Reprobates?* Mark here, Christ must

be in you, Christ in you, the hope of Glory; so in *Psal.* 24. *Lift up your heads, O ye Gates, and be ye lifted up, ye everlasting doors, that the King of Glory may come in,* Here Christ is called the King of Glory: and the *Psalm* calls upon men to open their hearts, that the King of Glory may come in: so in *Rev.* 3. 20. *Behold I stand at the door and knock, if any man hear my voice, and open the door, I will come in and sup with him, and he with me.* Oh this is Christs Spiritual Kingdome, and here he rules in the hearts of his people. Here he rules over their consciences, over their wills, over their affections, over their judgments & understandings, & no body hath any thing to do here but Christ; 'tis Christ that rules over the consciences and judgments of men, and therefore he's called *the King of Saints.* 'Tis true, other Kings may bear rule over the estates of men, but as for the soul, that only belongs to Christ. And therefore Believers are said to be all glorious within: The *Kings Daughter* which is the Church, in *Psal.* 45. the King of Glory rules there, and dwells there; you know God dwells in the highest Heavens, and in the humble *Hearts*: Christ is not only King of Nations, but King of Saints; the one he rules over, the other he rules in.

Third-

Thirdly, Jesus Christ is his *Fathers King* too; and so his Father calls him, God calls Christ his *King* in the *Psal.* 2. 6. *I will set my King upon my holy Hill of* Sion; well may he be our King, when he's Gods King. But you may say, How is Christ his Fathers King, because he rules over him, he rules for his Father: there's a two-fold Kingdome of God committed to Jesus Christ; pray mark, sirs.

First, A *Spiritual Kingdom*, by which he rules in the hearts of his people, and so he's King of Saints.

Secondly, A *Providential Kingdome*, by which he rules the affairs of the world, & so he's King of Nations. Now, Beloved, the Scripture says, *that the Father hath put all things into Christs hands*, Joh. 3. last. And the Apostle tells us, *God hath put all things under his feet*. The Father judgeth no man, but hath committed all judgement to the Son, and he hath appointed him over his own house: *Now as Christ hath all*, so he doth all, and rules all for his Father, and therefore the Father calls him his *Servant*, Isa. 41. 2. *Behold my Servant*, and in the other Text, *my King*, because he rules for his Father, and doth his Fathers Will: so that, Beloved, in these three respects, Christ is a King: now I shal lay down something wherein

wherein the Lord Jesus Christ doth infinitely excel all the Kings of the Earth.

1. First, Christ Jesus is a King that in a spiritual sense makes all his subjects Kings. He hath a Crown of glory for every Subject. Oh what a glorious King is this. Now that Christ makes all his subjects Kings, see *Rev.* 5. 10. says the Church there, *who hath made us to our God Kings and Priests.*

Oh Sirs, 'tis better to be a member of Christ, than the head of a Nation. Oh how infinitely happy are all Christs subjects; they be all Kings, all Heirs, all Favorites, all Sons, all true Believers are so, the Believer is the only happy man. Alas, where is there such a King to be found, that makes all his subjects kings? there are many kings that undo their subjects, but Christ makes his subjects; many kings makes their subjects beggars, but Christ makes his subjects kings; many kings puts their subjects to death, but Christ dyed that his subjects might live; they give their subjects Titles, but Christ gives all his subjects Grace and Glory.

Sirs, in a word, this is the greatest Nobility, to be the servants of the great God; He is Nobly descended who is born from above. Oh, how many Lords hath that man who hath not Christ for his Lord?

every

every sin is his Lord, and every Lust Lords it over him. Now where Jesus Christ comes to be King, he makes them Kings to his Father, and Kings over their Lusts. Now, Beloved, here is the blessedness, and happiness of our King, he makes us all Kings, and gives us all Crowns of Glory.

2. Secondly, Jesus Christ is a most just and righteous King, he reigns in righteousness, he brings peace by righteousness, he makes us righteous, and therefore he is called, *The Lord our righteousness*, in *Jer.* 23. 6. Now beloved, other Kings oftentimes deal unjustly, they bear the sword to execute wrath upon wel-doers, & strengthen the hands of evil-doers; justifie the wicked, and condemn the godly, & break Oaths, and falsifie Covenants, and many times they oppress their subjects, and wrong their people, & therefore the Scriptures says, *When the wicked bear rule, the people mourn*, Prov. 26. When the righteous is in authority, the people rejoyce; but when the wicked bear rule, the people mourn. But now, Beloved, Jesus Christ, as he is a righteous King, so hee rules in Righteousness, and thou shalt have nothing but Righteous dealing from him: minde this Text of Scripture, which infinitely speaks out Christs *righteous* dealing with

with poor ſouls, in *Rev.* 15. 13. *Juſt and true are thy ways.* Mark, who are juſt are true here? Why, 'tis the King of Saints: *Juſt and True are thy ways, thou King of Saints.* Juſtice & Truth well becometh the King of Saints, In *Prov.* 3. 8. 'tis ſaid, *Her waies bee waies of pleaſantneſs, and all her paths are peace,* ſpeaking of *Wiſdom,* which is meant of Chriſt. Oh what a golden *King* is here! what a glorious King is here! he is juſt and true, and all his waies are pleaſantneſs, and all his paths are peace. Oh, Sirs, this is the excellency of Chriſt, he oppreſſeth no body, he wrongs no body, and therefore he is called Juſt and True: He infinitely excels all the Kings of the earth in righteouſneſs; he is a righteous King, and deals forth nothing but righteouſneſs.

Thirdly, Chriſt is a King that *lives for ever,* and reigns for ever; other Kings they are but of yeſterday, they be dead & gone. What is become of all thoſe great and mighty Kings we read of? Why, they be gone like a Tale, like a Dream. But 'tis not ſo with the King of Saints, the Lord is King for ever, he reigns for ever; and therefore the Apoſtle calls him, *A King Immortal, Eternal,* as you may ſee in 1 *Tim.* 1. 17. Chriſt is there called a King Immortal, becauſe he lives for ever. So in *Heb.*

Heb. 7. speaking of Christ, *Who ever lives*, sayes he, *to make intercession for us.* Now Beloved, here is the glory of the Lord Jesus Christ, he lives for ever, other Kings be dead, and their subjects may do what they will, but Jesus Christ lives for ever.

Fourthly, Jesus Christ is a King that hath a perfect knowledg of all his *Subjects.* Oh, sirs, Kings, and Princes, and States, do not know all their subjects, nay, they know very few; alas, they do not know a quarter of them, the poor subjects are unknown to them, they be *unacquainted* with their wrongs, and wants, and miseries that their poor subjects lye under; we are unknown most of us to our Prince: But now here is the excellency of Christ, hee hath a perfect knowledg of all his *subjects*, he knows them all by name, he knoweth all their thoughts, all their wants, all their ways, all their conditions. Now, I say, this is a great happiness, that we have a King who knoweth us so well.

Oh, poor souls, Christ knows you all, all your wants, all your conditions, all your necessities whatsoever. The Lord Jesus knows all thy sufferings, and therefore says *Paul*, in *Phil.* 4. *My God shall supply all your wants.* Oh, 'tis a sweet Scripture, *My God shall supply all your needs.*

So

So ſay I to you, ſirs, your King will ſupply all your needs, he knoweth all your needs, all your ſtraits, all your fears, I, and hee will ſupply all your needs. Oh here is the excellency of this King.

5. Fifthly, Jeſus Chriſt is a King that ſits upon his Fathers Throne, at this very time he ſits upon his Fathers Throne. But Beloved, this is not all, Chriſt doth not only ſit there himſelf, but he hath promiſed that all them who overcome, ſhal ſit down with him upon the Throne; you have a ful Text to this purpoſe, in *Rev.* 21. *To him that overcometh will I grant to ſit with me upon my Throne.*

Mark, ſirs, Chriſt promiſes all his ſubjects, that they ſhould ſit upon the throne with him: Now I wonder where there is any *King* but Chriſt, who wil *ſuffer* his ſubjects to ſit upon his throne with him. Alas, this would be treaſon for a man to deſire it. I remember, amongſt other things, I have read of a *King*, who *paſſing* over a water, his Crown fel from his head into the water, and one of his poor ſervants, out of love to him, leapt in & fetcht it up, & for his more eaſe, put it upon his head, that he might get the better out, and for this the poor man had his head cut off; ſo high, and mighty, and lofty was this Prince; I, but

ſirs,

Sirs, the Lord Jesus is not so, he is no such proud King; he did not only uncrown himself to Crown us, and wear the Crown of Thorns, that we might wear the Crown of Glory; but he consents, and gives leave for his Subjects to sit upon the Throne with him; to him that overcometh wil I grant to sit with me upon my Throne: Oh what a glorous King is this, that every one of his poor Subjects shal sit upon the Throne with him: so in *Rev.* 21.7. *He that overcometh shall inherit all things.* A man would think, Sirs, this very thing should draw the whole World after Christ.

Oh how should this draw the affections of men to bee in love with those great proffers and priviledges, and honours that Christ bestoweth upon his poor followers: He doth not onely make them Kings, but hee grants them to sit upon his Throne with him: thou wouldst say it were an honour indeed, Oh Saint, couldest thou but look into Heaven, and see Christ sit upon his Throne; but this honour have all his Saints, yea much more, he makes them all Kings, and grants to them to sit upon the Throne with him.

6. Sixthly, Jesus Christ is a King *that loves all his subjects, and his Subjects love him:*

him: and I am ſure this cannot be ſaid of no King under Heaven: do all Kings love their ſubjects? 'tis little ſign: Do all ſubjects love their King? there's little reaſon. But I ſay the Lord Chriſt is a King that loves all his Subjects, and all his Subjects loves him; and this I ſhall endeavour to ſhew you in this afternoons exerciſe, and the next day I ſhall handle the other part, *That all his Subjects love Him.* There are nine or ten particulars wherein the love of Chriſt to his Subjects doth appear, and is wonderfully manifeſted.

1. Firſt, *His love to his Subjects,* 'tis Primary: *Wee love him*, ſaith the Apoſtle, *becauſe hee loved us firſt*, 1 John 4. 19. We love him, and why? *Becauſe he loved us firſt*; his love is the cauſe preceding, our love is the effect following: if he had not fired our hearts with the flame of his love we ſhould never have beſtowed one ſpark of ſpiritual love upon Chriſt; hee muſt draw before we can run; and therefore ſays the Church, *Cant.* 1. 4. *Draw us, and we will run after thee.*

Oh Sirs, we cannot run without drawing; he muſt draw us before we can run, and when he draweth then wee run: It was not mans lovelineſs that ingaged God to love and ſave man: God loveth his enemies

nemies even in their sinful estate, though not with a love of well-liking of them, yet with a love of well-willing to them.

Oh Sirs, since God loved us when we were not like him, we should strive to be like him who thus loved us; nothing ingageth a Saint to love God so much as this, that God loved him so much. A Minister once weeping at the Table, and being asked the reason of it, answered, *Because I love Christ no more.* Indeed, Friends, this should grieve us, that we love so little, who are so much beloved. You have a famous saying of *Austin*; *He loves not Christ at all, who loves him not above all.* This is the first love wherewith God loves his people, 'tis a primary love,

2. Secondly, Christ is a King that loves his subjects with a distinguishing love and a separating love; the General love of Christ is scattered and branched out to all the creatures in the world, but his special love is exceeding great, and rich love is only settled upon his Church. Now if you ask me what Christs distinguishing love is, I shall name it, and but name it to you.

First, 'Tis pardoning Love.
Secondly, 'Tis redeeming Love.
Thirdly, Calling Love.
Fourthly, Justifying Love.

Fifth-

Fifthly, Adopting love.
Sixthly, Sanctifying love.
Seventhly, Glorifying love.

This I say, is his peculiar Love; Christ's Love is not only sweeter than Wine, but better than Life: he is most Lovely, he is alwaies Lovely, he is altogether Lovely. Christ is nothing but Love to those who are his Love.

3. Thirdly, Christ loves his Saints with a protecting Love; in *Isaiah* 15.49. *Can a woman forget her sucking Childe, that she should not have compassion on the Son of her womb?* Can a woman forget her sucking Childe? Is it possible a woman should be so inhumane to forget her tender Infant, and not have compassion on the Son of her womb? *Yes*, says the Lord, *They may forget them, yet I will not forget thee.* God may as soon cease to be God, as cease to be Good; he may as soon cease to Live as cease to Love; no, no, he cannot forget them, did he forget *Israel* in *Ægypt*, or his Church in *Babilon*, or *Daniel* in the Lyons Den? did he forget the three Children in the Furnace, or *Jeremiah* in the Dungeon, or *Jonas* in the Whales belly, or *Peter* in Prison, did he forget them?

The wicked say indeed, the Lord doth forget, in *Ezek.* 9. *The Lord hath forgotten the earth, and he sees it not*, but they are much mistaken. There are three or four Texts of Scripture which I shall humbly offer to your serious consideration, that do wonderfully speak out Gods protecting love to his people.

The first is in *Rev.* 7. 2, 3. you finde there an Angel hath power given him *to hurt the earth, and the Sea.* Now there comes another Angel, and crys out, *Hurt not the earth nor the Sea nor the Trees.* Why, what's the reason? why, in the third Verse, *Until we have sealed the Servants of God in the forehead.* Do not you pour out your Judgements upon them, until we have secured the *Servants of God.* Oh, how wonderfully doth the Lord protect his people! So again in *Ezek.* 9. certain men be sent to *destroy that wicked people*, and amongst the rest, the Lord calls and bids one *set a mark upon them that sigh for the abominations of the Land;* and for the rest, says he, *destroy them old and young.*

Oh, Sirs, this doth wonderfully set out Gods Protecting love to his people. So in *Isa.* 3. 10. the Lord bids the Prophet tell them what sad Judgements should come upon them, upon the Kings & Princes, and great

great men and Souldiers. Now ſays the Lord, *Say to the righteous, it ſhall be well with them, none of this ſhall come near them,* Oh how wonderfully doth this magnifie Gods protecting love, *Iſa.* 26. 20. *Come, my people, enter into your Chambers, ſhut the door, and hide your ſelves for a little moment*: Why ſo, O Lord? why? *until thy indignation be over-paſt.* Come ſays God, I am reſolved to execute my judgements on wicked men, therefore hide your ſelves for a moment.

And therefore, I ſay, let no mans heart fail him, 'tis but for a moment, and thy miſeries ſhall end. Beloved, when our miſeries are at the greateſt, his help is at the neareſt; Mans extremity, is Gods opportunity; when *Mordecai* is throughly humbled, the Rod *Haman* ſhall be hanged.

4. But then fourthly, Chriſt loves his people with a moſt cordial love, he loves them with all his heart; nay, they are the dearly beloved of his ſoul, as himſelf calls them, *Jer.* 12. *I have given the dearly beloved of my ſoul into the hands of her enemies.* Chriſts love to his people, 'tis not a Lip-love, from the teeth outwardly, but a real love, from the heart inwardly. Chriſt loves his people as his Father loves him, & how is that, can you tell? No, all the men on Earth

Earth, nor Angels in Heaven cannot declare the love that the Father bears to Christ; and yet as God loves Christ, so doth Christ love his people. You have a full Text for this, they are Christs own words, *As the father loveth me, so love I you.* Oh, Sirs, how infinitely doth the Father love the Son, and how infinitely doth the Son love his people; why, he loves them as the Father loves him. Oh Lord, what love is this, that the Saviour should love the sinner, that Christ should love the miserable sinner? and yet thus it is, Oh, Sirs Believers are like letters of Gold ingraven on the very heart of Christ. *Oh the breadth, the depth, the height, the length of the love of Christ,* says the Apostle, *it passeth knowledge,* as if so be he wanted words to set it forth, in *Ephes.* 3. 20. *The love of Christ which passeth knowledge.*

As if so be there were both want of *words* and want in *words* to set forth the love of Christ. But certainly it must be very great, for as the Father loves him, so he loves them. Alas, others loves the Saints, but how do they love them? Why, not with a cordial love, they do not love them for their good, but for their goods; 'tis more for the mony in their purses, than for the grace in their hearts; they love the Saints

as

as the *Samaritans* did the *Jews*; just as men do with their Sun-dyals, never look on them, but when the Sun-shines; why so, the world never looks upon the Saints, but in the time of prosperity: when the *Jews* flourisht and were in their glory. Oh what great friends were the *Samaritans* to them? but when the poor *Jews* were under affliction, then they had no worse enemies than they. Why, but Christs love is not so, he loves thee when thou art poor as well as when thou art rich; as wel when thou art in thy rags, as when thou art in thy robes; when thou art in adversity, as wel as when thou art in prosperity: Christ loves his Saints as wel upon a Gallows, as though it were in a Pallace; for whom he loves, he loves unto the end, *Heb.* 13. 5. *He is faithful, who hath said, I will never leave thee nor forsake thee:* Never leave thee in any condition, or any place. Oh Sirs, what a love is this? and therefore rush for what the world can do, or for the worlds love, 'tis like a *Venice-glass*, soon broken; it smiles now, and quickly frowns; it cries *Hosanna* to day, and to morrow *Crucifie him*: but Christs love is with the very heart.

5. Fifthly, Jesus Christ loves his Subjects with a love of benevolence, *John* 3.

God so loved the world, that he gave his only begotten Son, that whosoever believed in him should not perish, but have everlasting life: And says *Paul, He loved me, and gave himself for me, Gal.* 2. 20. The Father gives the Son, and the Son gives himself, who loved me, and gave himself for me, all that Christ did and suffered, 'tis for mee. All that Christ hath is mine. Oh soul, soul, Christs love 'tis thine to pity thee, Christs mercy is thine to save thee, Christs graces are thine to beautifie thee, and his glory is thine to crown thee, Christs power is thine to protect thee, thou seest; He that is sure of Gods love to him, is sure of Gods power for him; And Christs wisdom is thine to counsel thee, and his Angels are thine to guard thee, and his Spirit is thine to comfort thee, & his word is thine to teach thee. There are four Attributes of God, which are of great support to Christians.

First, His Faithfulness.
Secondly, His Mightiness.
Thirdly, His Goodness.
And Fourthly, His Wisdome.

And therefore, sirs, 'tis your duty to live upon Promises, while Providence seems to run cross to Promises, Christs love to you, 'tis free love. All that he hath given you 'tis free, his grace is free, his love

is free, his salvation is free, his peace is free, and himself is free. A dram of grace in the heart is better than a Chain of gold about the neck. Now Beloved, all that Christ hath bestowed upon you, 'tis free, and therefore 'tis a love of *Benevolence.*

6 Sixthly, Christ loves his Subjects with a love of compassion, sympathizing with them in all their sorrows and sufferings: truly this is a great comfort indeed, *in all their afflictions*, says the Text, *He was afflicted*, Isa. 63. 9. So sayes the Apostle, *Heb.* 4. *We have not an High-Priest that cannot bee touched with the feeling of our infirmities.* That is, we have an High-Priest that is touched with the feeling our infirmities, one that doth weep in our tears, and sigh in our sighs, and sorrow in our sorrows, and suffer in our sufferings; and therefore says Christ, *Saul, Saul, why persecutest thou mee?* Oh what a sweet love is this, a love of compassion, and sympathisings with us in all sorrows and sufferings: Christ was first persecuted by *Paul* in his members, and afterwards hee was persecuted in *Paul* as one of his Members. Now, Beloved, Jesus Christ loves his Subjects with a love of compassion; and therefore let thy sufferings bee what they will, Jesus Christ doth

doth as it were bear a ſhare with thee.

7 Seventhly, Jeſus Chriſt loves his people with a love of delight and complacency, *Prov.* 8.17. *I love them that love me, the King ſhall greatly delight in thy beauty,* Pſal. 45.11. ſpeaking there of Chriſt, *the King ſhall greatly delight in thy beauty,* with great delight and complacency. And therefore, Beloved, Chriſt calls his Church, *his Love, his Dove, his Beloved, his Fair One.* Oh how infinitely does Chriſt love his Church! certainly Chriſt bears a great love to his Church; and hence 'tis, you read Chriſt *walks among the golden candleſticks, and he feedeth among the Lillies, and his delight is with the ſons of men.* Although poor Believers be *Ravens* in the worlds eye, yet they are *Doves* in Chriſts eye, they are very precious in his eſteem, though they be the loathing of wicked mens ſouls, yet they are the dearly beloved of Gods ſoul. he delights in them. Oh how much is Chriſt taken with them, *the King ſhall greatly delight in them.*

8 Eighthly, Chriſt loves his people with an *everlaſting love*, an *undying love*; 'tis a love that never dies, never waxeth cold: Chriſts love, 'tis like a Fountain ever flowing, but never dryed up; whom he loved from eternity, thoſe he loves to

eternity, and they are Believers. Now, Sirs, is not this a great favour to be beloved of God? in *John* 13. 5. *He loved them even to the end*; not for a day, or a month, or a year, not for a flash and away, but even to the end. And in *Jer.* 31. 3. speaking there of his love, 'tis called *an everlasting love*; *I have loved thee*, says God, *with an everlasting love.*

Oh Sirs, this is a love that shall bed and board with thee, that shall lye down and rise up with thee, that shall go to thy death-bed with thee, to the grave with thee, and to Heaven with thee; the Saints shall put off the *Jewel of Faith* when they dye, but not the *Jewel of Love*, for that shall remain with them to *eternity*; God loves his *Saints* with an *everlasting* Love.

9. Ninthly, with an *universal love*, His *love* is *universal* to all the Saints: Oh there is not one Saint but *Christ* infinitely loves, he loves them as the Father loves him, he loves poor *Lazarus* as well as rich *Abraham*, and despised *Job* as well as honorable *David*, he loves the poorest Saints as well as the richest, he loves them all alike, God is no respecter of persons.

Oh where is there such a King now as Christ? They love their Nobles, their Favorites, they are their darlings, but Christ love

loves all his subjects, Christs love extends to all his *Saints*, his love it's like the beams of the Sun, which reacheth alwaies East, West, North, and South, so doth Christs love.

10 Tenthly, His love 'tis a *correcting love, whom he loveth, he chastiseth, he correcteth every Son whom he receiveth.*

11. Eleventhly, Christs love, 'tis a *directing love*; he hath promised to guide and direct his people in the way wherein they ought to walk.

Oh sirs, put all these *Particulars* together, and sure you must needs confess, that Jesus Christ loves his subjects infinitely, as it was said of *Lazarus*, when Christ wept for him, they made this construction of it, *Oh how he loves him.*

Oh sirs, how doth Christ love you, who are his people? he loves you infinitely, even beyond measure, his love it passeth knowledge.

Now, Oh sirs, for the Lords sake consider of it, and let this draw forth your love to him.

I shall the next opportunity come to shew you the *love of Christs Subjects to him*, if the Lord gives leave.

Canticles 5.16.

THe Spouſe indeed was ſick of love, but Chriſt exceeded her, for he died for love, *whilſt we were ſinners Chriſt died for us*, ſaies the Apoſtle, he loved us more than his own life, yea, the very life of *Chriſt* was not too dear for us. Some write of a fowl called a *Pellican*, and they ſay that ſhee feeds her young ones with her own blood. O Sirs, Chriſt is our *Pellican*, that hath nouriſht & fed us with his own blood; *My fleſh is meat indeed, and my blood is drink indeed*, ſaies Chriſt, *Jo.6.55*. Chriſt red blood hath taken away our red guilt, ſcarlet-red ſinners, by grace become milk-white Saints. All our precious mercies come ſwimming to us in precious blood; Chriſt bled love at every vein. His drops of blood were drops of love, yea, the more bloody, the more lovely; hee was moſt lovely upon the Croſs, becauſe then hee ſhewed moſt lovely to us.

The laſt day I ſhewed you the great love which Jeſus Chriſt bears to all his ſubjects; and the ſum of my diſcourſe was this, That Jeſus Chriſt loves his ſubjects with an everlaſting and undying love.

That which I am now to ſhew you, is this,

this, that all Christs Subjects love him, and what a kinde of love it is.

The Saints love to Christ is vehement and strong; this will appear, if you consider to what the Scripture likens and compares the Saints love. Now 'tis compared to four things.

First, to Sickness.
Secondly, to Death.
Thirdly, to the Grave.
Fourthly, to Fire.

To these things is a Believers love compared in Scripture, I shall handle them in order.

1. First, *Sickness*, this is the first comparison which doth set forth the strength of the Believers love, this is set down in two places in this *Book* of *Canticles*, in *Cant.* 2. 5. *Stay me with flaggons, and comfort me with apples, for I am sick of love*, and in *chap.* 5. 8. *Tell ye him whom my soul loveth, that I am sick of love.* She is over-whelmed, she is overcome, and even ravished with his love and beauty. Oh I thirst, I faint, I pant, I long for him. Oh Sirs, the Church is very sick, and ready to swoon, never was *Ahab* so sick for a Vineyard, never was *Sisera* so desirous for Milk, nor *Sampson* for water, nor *Rachel* for a childe, nor *Amnon* for his sister *Tamer*, as poor

broken-hearted ſinners are for Chriſt; when Chriſt gets into the Heart, he draws all the affections to him. I remember the ſpeech of a gracious Woman, *I have born* (ſays ſhe) *nine Children, with as much pain as other women do, and yet I could with all my heart bear them over again, yea, bear them, and bear them all the days of my life, ſo I might but be ſure of a part in Chriſt.* Oh how infinitely do Believers love Chriſt! *David* wonders at his own love, *Pſal.* 119. 97. *O how I love thy Law!* he makes a wonder at it here with what vehemency he loves Gods Word, *O how love I thy Law!* So the Spouſe here, ſhe doth not only *love him*, but ſhe's *ſick of love*, ready to dye for love. Oh ſirs, here is a ſickneſs, but not unto death, but unto life; 'tis a ſickneſs that ſtill bringeth bleſſedneſs and happineſs with it, a ſickneſs which ſhall be cured by him, who is the great Phyſitian of ſouls: This is the firſt, ſhe compares her love to ſickneſs.

2. Secondly, The next thing whereby ſhe expreſſeth the ſtrength of her love to Chriſt, 'tis by death; this you have in *Cant.* 8. *chap.* 6 ſhe there tells you, *Her love 'tis ſtrong as death.* Beloved, you know death is ſtrong, 'tis the King of terrors, and the Terrour of Kings; it ſubdues all ſort of people, high and low, rich and poor old

old and young, good and bad; the greatest Monarchs, Kings and Emperours bee thrown *down* by *Death*; where did ever that man dwell that was too strong for death? If strength could have resisted it, then *Sampson* had mist it; could greatness have over-lookt it, *Nebuchadnezzar* had escapt it; could beauty have out-fac'd it, then *Absalom* had never met it; could riches have brib'd it, *Dives* had avoided it. But alas, none of these Gallants were hard enough for death, it trode on the necks of them all; And therefore, Oh look upon death all of you, as a thing you must meet with, and look upon your lives as a thing you must part with; Now by this you may guess what love is, 'tis strong as death; I, strong indeed, oh how strong is death; nay a Believers love to Christ is not only strong as death, but stronger than death, as some Scriptures make it appear. A Believers *love* to Christ is stronger than death. *I am perswaded*, says *Paul*, *neither Life nor Death, Principalities nor Powers, things present, nor things to come, shall ever be able to separate us from the Love of God, in Christ Jesus our Lord Rom.* 8. two last verses. Death, though it may kill us, it cannot hurt us; though death may send us to the bed of darkness, yet it cannot send us to the place of

torments; though it may take away our lives, it cannot take away our loves, bloody Tyrants, have taken away the Martyrs lives for *Christ*, but they could never destroy their love to *Christ*. One of the *Primitive Christians* when he came to suffer, *Oh*, (said he) *I shall dye for my Saviour but once, Oh I could dye a hundred times for Christ.*

Alas, he was grieved because he should suffer but once, and had no more lives to lay down: Oh I could dye a hundred times for him. Oh sirs, love 'tis a thing that out-lives all Enemies, all Persecutions, all dangers, nay death it self, in *Rev.* 12.11 says the Text, *They loved not their lives unto death*; and so says *Job*, *though thou kill mee, yet will I trust in thee*, as if he had said, Oh Lord, though thou take away my prosperity, my greatness, my health, my goods, my children, yea, my life it self, thou shalt never take away my love, *though thou kill me, yet will I trust in thee*, in *Job.* 13. 15. so that love is not onely strong as death, but stronger than death, for love is the Conquerour at the last.

3. Thirdly, Another thing whereby she expresseth the strength of her love and strong affection to Christ, 'tis the Grave: and this you have in *chap.* 8. 6. *Her love is cru-*

cruel as the grave. The Grave 'tis the bed of darkneſs, which is alwaies craving, and never ſatisfied, but devours all that comes. Chriſt tells us in *Joh* 4. 14. *He that drinketh of the water which I ſhall give him, ſhall thirſt no more*: what, thirſt no more? No, no more after the world & worldly *things*, but more and more after Chriſt and Heaven; *hee that drinks of the waters which I give him, ſhall thirſt no more*; no more after theſe poor low things, but more and more after Chriſt.

No hungry man did ever with more appetite long for bread, nor a thirſty man long for water, nor a nak'd man for cloths, nor a covetous man for riches, nor a ſick man for health, nor a condemned man for pardon, then ſouls truely gracious do for Chriſt Jeſus, *My ſoul thirſteth for thee*, ſaith *David* in *Pſal.* 63. 1. *My ſoul thirſteth for thee*, why, *David*, how does your ſoul thirſt for God? why he tells you in *Pſal.* 42. *As the Hart panteth after the water brooks, ſo doth my ſoul after thee, O God.*

Now mark ſirs, the poor Hart which is hunted by Dogs, his nature 'tis as it were all over on a flame, in a burning heat and then it pants and thirſts, and is ready to dye for water. Now ſays *David*, *As the hart panteth after the water brooks, ſo doth my ſoul*

soul after thee O God. Oh the vehemency here of *Davids* thirst. And therefore hee tells you elsewhere, *Whom have I in heaven but thee? and there is none I desire on earth in comparison of thee*, in *Psalm* 73. Do you desire none besides God? do not you desire your Wives, your Children, your Crown, your Kingdom? Yes, these he desired in their places, but these were *nothing* in comparison of God. I remember the saying of a Martyr, to one that asked him if he did not love his Wife and Children, when they wept by him: *Love them?* yes, (says he) *If all the world were Gold and mine to dispose of, I would give it all to live with them, though it were in a prison*; yet (says he) *in comparison of Christ, I love them not.* Oh here was a spirit now.

Oh sirs, we must tread upon Father, and run over Mother to come to Christ: You know *Peter*, to come to Christ, would go upon the bare water, rather than fail: he went upon the *Sea* to *Christ*; truly it was a dangerous passage, but truly *Peter* bore up excellently well while his Faith bore up but when his Faith sank, then *Peter* began to sink too. The world is called a Sea, in *Daniel* and the *Revelations*, and wee must go upon these Waters to Christ, and be sure to keep up Faith, and then

you

you will hold out; but if Faith fails, you will be sure to sink.

Oh Sirs, the Believers love is unsatisfied like the Grave, none but Christ, none but Christ, said the Martyr; and as *Austin* said: *Oh Lord, take away all, onely give me thy self.*

4. Fourthly, Love is compared to *Fire*, and it hath a most vehement flame, in *Cha.* 8.6. Now, Beloved, the Saints love to Christ, 'tis not onely compared to fire, for its warming and heating, but for its kindling and increasing, and burning, and flaming, *While I was musing*, says *David, the fire burned*, in *Psal.* 39.3. What fire? Why the fire in his heart, not the fire in its heat. And when the Apostles went to Preach the Gospel, the fire sate upon their Tongues, in *Acts* 2.3.

Now, Beloved, As the Saints love is compared to fire in the Scripture, so you shal finde afflictions, and persecutions, and Persecutors, and dangers, and these cruel things that accompany the poor Saints in this world, are called waters and floods, in *Dan.* 9. and *Psal.* 69. and *Mat.* 7. But two Scriptures there are more than ordinary in *Rev.* 17.15. there they be called waters, *The Waters which thou sawest where the Whore sate, they be people, and multitudes, and*

and Nations, and Tongues, the Spirit opens it to our hands: and you have another full Scripture, in *Rev.* 12. 15. 'Tis said there of the Dragon, *That he cast out much water like a flood after the woman.* Now, what is this flood here? Why this flood, 'tis bloody persecutions, and deviliſh superſtitions.

Now, *Beloved*, How long hath the Dragon been ſpewing out this water upon the Church, and wherefore is all this Water thrown out? Why, 'tis to quench this fire that I ſpeak of; but can they do it? No, alas, they may ſpew while their eyes fly out of their head, and to no purpoſe, *Cant.* 8. 7. *Many waters cannot quench love, neither can the floods drown it*; all the bloody perſecutions and afflictions cannot quench love; and therefore let wicked men ſend forth as many floods as they will, it cannot drown the Saints love. All the water that *Saul* and his party threw after *David*, did not quench this: No, (ſays he) *Though I walk through the Valley of the ſhadow of death, yet will I fear no ill*, in *Pſal.* 33. 4. *David* is not afraid to go by Deaths Door.

And all the water that *Herod* and the Rulers threw after the Apoſtles, could never quench their love.

Now,

Now, Beloved, you ſhall finde, after the Apoſtles were whipt ſoundly, they went away rejoycing, and rejoyced in this very thing, *That they were accounted worthy to ſuffer for Jeſus Chriſt*, and Heb. 10. *They took joyfully the ſpoiling of their goods.* And ſays *Paul*, in *Rom.* 8. 25. *Who ſhall ſeparate us from the love of Chriſt? ſhall tribulation, or diſtreſs, or perſecution, or famine?* and the like.

Believe it ſirs, all theſe be trying things, and yet ſays he; *Who ſhall ſeparate us from the love of Chriſt?* No, no, they cannot do it, there is nothing ſhall ever bee able to ſeparate us from the love of Chriſt; ſo that the *Believers* love is not made of ſuch metal to be quenched by this flood, the Saints are all on a fire for Chriſt. And ſo we finde that great Flood which *Nero* and *Julian* poured out upon the *Primitive Chriſtians*, what, did it quench the fire? I remember one of them ſaid, (ſays he) *Had I ten Heads they ſhould all off for Chriſt.* And another, (ſays hee) *If every Hair of my Head were a Man, they ſhould ſuffer for Chriſt.*

Alas, the poor Chriſtians catch'd their torments like ſo many Crowns; and therefore the Scripture tells you, *That many waters cannot quench love.*

Now,

Now, Beloved, put these four things together, and it is very clear, that the Saints love to Christ is vehement and strong; they will hang for him, they will burn for him, do any thing for him, suffer the greatest torments, rather than he should lose the least dram of Glory.

But you will say, Why do all Christs Subjects love him with this love?

The Reasons are two.

First, Because he deserves it.

Secondly, He commands it.

First, Christ deserves our love; why do we love him? Why he deserves it at our hands, were it ten thousand times more than 'tis. Beloved, 'twas he that created us, 'tis he that sanctifies us, 'tis he that redeemed us, and loved us, 'twas hee that changed our natures, & pardons our sins, 'twas he that made our peace, and pacified his Fathers wrath for us, and satisfied his Fathers justice for us, and wrought everlasting righteousness for us; 'twas he that bore our cross, that we might wear his Crown. He waded through a Sea of sufferings to bring pardon to our souls: and doth not this Christ deserve our love? Oh infinitely, infinitely. And truely sirs, the more Christ hath done and suffered for us, the dearer should he be unto us.

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2. Secondly, as Christ *deserves* our love, so he *commands* it; Christ commands us to love him above life, above wife, above relations; Christ will have all, or none at all: Jesus Christ must weigh heavier than all Relations in the ballance of our affections, he commands us to love him *above all.*

Application. I now proceed to the Application of all to our selves, which is the third thing in order to bee handled, and I shall make three Uses of it.

First, For Consolation.
Secondly, Examination.
Thirdly, Exhortation.

1. First of all, Is it so that Christ loves us with an everlasting and a never-dying love? Why then here is comfort for you who are his people. I speak onely now to such; *Comfort ye, comfort yee, comfort ye my people*, says God, *Isa.* 40. 1. and says Christ, *Joh.* 14. 1. *Let not your hearts bee troubled*; Christ would not have his *poor Saints* troubled; & says the Apostle, *Rejoyce evermore*; 1 *Thes.* 5. 17. Rejoyce evermore! alas, how can we rejoyce when men vilifie us, when men reproach us, & abuse us, & persecute us, how can we rejoyce? But do but hark what Christ saith, *Mat.* 5. 11. *Blessed are*

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yee when men shall revile you and persecute you, and speak all manner of evil against you falsly for my Names sake. Mark, blessedness goes in the first place, *Blessed are you when men shall revile you, and persecute you.*

Oh, Sirs, 'tis matter of blessedness, and therefore be not cast down: You know what was said of old, *in the world you shall have tribulations, but be of good chear, I have overcome the world,* John 16. the last verse. O poor soul, this is all the Hell that ever thou shalt have, therefore be of good chear; here thou hast thy bad things, thy good things are to come; here thou hast thy bitter things, but thy sweet things are to come; here thou hast thy prison, but thy palace is to come; here thou hast thy cross, thy crown is to come; here thou hast thy rags, thy robes are to come; here thou hast thy sorrow, thy joy is to come; here thou hast thy Hell, thy Heaven is to come; after the cup of *affliction* comes the cup of *salvation*: The sweetness of the Crown which shall be enjoyed, will make amends for the bitterness of the Cross which may be endured. One passing *by* a place where a cross lay on the ground, he caused it to be reared up, and found much riches and treasures under it: Oh sirs, under your great troubles, lie your greatest treasures, patience

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for sorrow; the seed of sorrow on Earth, shal reap a golden crop of joy in Heaven: they that sow Holiness in the seed-time of their Lives, shall reap Happiness in the Harvest of Eternity. Oh sirs, never think to have an end of your sorrow, till there be an end of your sin. The Apostle tells us, *Our light afflictions which are but for a moment, work for us a far more exceeding and eternal weight of glory.* Alas! what is a dram of reproach, to a weight of glory? O what is a short moment of *pain*, to eternity of pleasures? And therefore, Saints, be of good chear, here is comfort for you, your best daies are to come, you are subjects who are beloved entirely, cordially, infinitely, with an undying love.

Use 2. For the Use of Examination, is it so, that the Saints love to Christ is vehement and strong? why then, I beseech you, examine, and try, and search your selves, how do your pulses beat after Christ? O that you would but examine your selves, that *you may* know whose *you* are while you live, & whither you shal go when you die, & what will become of you to eternity. O sirs, *are you sick of love?* that was the first; do you love Christ? are you sick of love to Christ? For the Lords sake, sirs, examine, and try, & see whether you be sick of love

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to Christ, 'tis to be feared, there's but few in the world sick of this disease, many are sick for honors, that are but rattles to still mens ambitions; many are sick for gold & silver, which is but a little shining dirt; many men are sick for blood, who eat up the Lords people like bread; God will lay on them the hand of vengeance, who lay on his Saints the hand of violence; many are sick for superstition, and the humane traditions of men, which instead of bringing their souls to *Heaven*, will beguile them of *Heaven*; many are sick of their sufferings, alas, who needs fear the Cross, that is sure of the Crown? but O how few are there that are sick of love to Christ? how many are there in this Congregation, that are sick of love to Christ? For the Lords sake do not deceive your selves, you see the *Spouse* was ready to swoun, and faint, and dye for Christ.

Secondly, Her love was as strong as *death*, nay stronger than *death*; is your love so? O soul, canst thou endure a prison for Christ, burning for Christ, hanging for Christ, forsaking all for Christ? wilt thou venture on the Waves for Christ, as *Peter* did? O sirs, for the Lords sake look to your selves, there are many professe much love to Christ in words, but more that de-

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ny him in their works; God was never more in mens mouths, and never leſs in mens lives. Beloved, is your love like the grave, never ſatisfied? Doſt thou cry out more for Chriſt, Oh give me Chriſt, and take the world who will? Is this flame in your ſouls? For the Lords ſake try your ſelves, deal cordially with your *poor* ſouls.

Now Beloved, I have given you a taſte of true ſincere love, and bleſſed are they who caſt their love into the ſweet boſome of their Maker.

3. *Uſe.* I ſhall now cloſe all with a word of *Exhortation*: Well, ſirs, if I ſhould preach here till to morrow morning, what can I ſay more to you to make you to love Chriſt? *He's moſt lovely, he's altogether lovely*; therefore love Chriſt, love Chriſt: All *cauſes* of *love* are in him, there may be particular cauſes of Love in men and Angels, but I ſay all cauſes of Love are in Chriſt: Oh Sirs, love Chriſt, for if you do not, there is a dreadful curſe pronounced againſt you: there is no Heaven, no happineſs, no Crown without Chriſt; for in him doth all fulneſs dwell, and all the Treaſures of Wiſdome and Knowledge are in Chriſt & the Father gives forth all his Loving kindneſs through Chriſt. Beloved, is it not better ſwimming in the water-works

of Repentance, then burning in the Fire-works of Vengeance? one of them you muſt: there's no coming to the fair Haven of glory, without ſailing through the narrow ſtrait of Repentance: and therefore ſay what you will, unleſſe you *believe* in your Saviour, your ſouls will be miſerable for ever; & therefore conſider of what I have ſaid, and the Lord give you underſtanding in all things: Love Chriſt more than ever, more than all & above all, and then you ſhall be happy for evermore.

Chriſt is a King, Prieſt, and Prophet, a King for Government and Rule, a Prieſt for Sacrifice and interceſſion, a Prophet for Preaching and Revealing the ſecrets of his Fathers Boſome.

Canticles 5. 16.

BEloved, you know how far we proceeded the laſt Lords Day, I finiſhed the ſixth particular, wherein Jeſus Chriſt, the *King of kings*, doth ſurmount and excel all other *Kings*, and it was thus. Jeſus Chriſt loves all his ſubjects, & al his ſubjects love him:

him: And I shewed you the wonderful love of Christ to his Subjects, and his Subjects love to him in many particulars. I now proceed to other particulars, wherein Christ excels the Kings of the earth.

7. Seventhly, Jesus Christ makes all his subjects, his subjects do not make him, *by him were all things created that are in Heaven, and that are in the Earth*, Col. 1. 16. by him, by whom, by Jesus Christ, by Christ were all things created: *Hee was in the world, and the world was made by him, and the world knew him not*, John 1. 10. so in the 3. verse, *All things was made by him, and without him was nothing made.* There was not any thing made without Christ, and all things were made by Christ. Now sirs, there's no King that ever was in the world but first, either God from Heaven did tell the people that he would have such a one to be King, or he was made by the people at first; pray mark, for what is the flesh of one man more than anothers. And therefore *Diogenes* told *Alexander* the Great, *There was no difference in the Grave, between the bones of* Philip, *and the bones of the meaneſt one*: so that the Kingly power was by the people at first; that is, men agreed amongst themselves, that such an one should be King over them.

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Beloved, if earthly Kings could give being to their Subjects, I confess their right over them would be very much; but indeed their Subjects in a sense do give being to them. The Subjects are not made for the King, but the King for the Subjects; a Kingdome is not made for th King, but the King for the Kingdome; but now Jesus Christ he creates his Subjects, he makes his Subjects & gives being to his Subjects; *in him wee live, move, and have our beeing*, *Act.* 17. 28. Our King gives us our being; he gives us a three-fold being: Our first being in the state of Nature, our second being in the state of Grace, and our third being in the state of Glory. This is the seventh thing wherein Jesus Christ excels all other Kings, hee makes his Subjects, which none else can do.

8. Eighthly, Christ is the richest of all Kings: Oh sirs, he is rich in love, he is rich in knowledge, rich in goodness, rich in wisdome, rich in grace, rich in glory, he is as rich as the Father himself; the riches of the Deity are in him, *in him dwells the fulness of the God-head bodily*, Col. 2. 9. Mark, Sirs, in him there dwells a fulness: of what? why of the God-head; and not onely so, but *it dwells in him bodily*. Alas, sirs, what are Princes single Crowns, or the

ie *Popes* triple crown to Christs many crowns: Christ hath not one, or two, or three Crowns, but many Crowns upon his head, *Rev.* 19. 12. *His eyes were as a flame of fire, and on his head were many Crowns*: Christ is richer than any King, nay richer than all the Kings in the world, for he is Heir of all things, in *Heb.* 1. 2. He is the great heir of Heaven and Earth.

The *Spanish* Embassadour comming to see the Treasury of St. *Mark* at *Venice*, which was so much cryed up through the world for a famous Treasury, he fell a groping of it to find whether it had any bottom, and being asked the reason of it, sayes he, *My great Masters Treasury differs from yours in this, his hath no bottom, as I find yours hath*, alluding to the mines of the *Indies*. But alas what is the proud *Spaniards* Treasure to Christs *Treasure*, and what are his mines to Christs *mines*? What are all the jewels and diamonds, and crowns, and scepters of all the kings of the earth to Christ? the whole *Turkish* Empire, sayes *Luther*, is but a crust that God throws to dogs, which is a great part of the world indeed, but 'tis no more then a bone or a crust, which God throws to dogs. Oh sirs, *Christs riches* are so many they cannot be numbered, they are so precious they cannot be valued,

so great they cannot be measured: ... infinite riches of our King, Christ is ... myne of gold, in which we must dig till ... find Heaven.

9. Ninthly, Christ excells all oth... Kings in this too, he's a King whose pow... er is absolute over all nations, and people ... and kindreds, and tongues. Now, Be... loved, though earthly Kings have a grea... power, yet not an absolute power to d... what they list. And certainly no subject ... are bound so far to the humours of men ... that they shall do what they list; there's ... no absolute power that one man hath ove... another: But now the power of Chris... 'tis an absolute power, his will is a law; ... no mans will in the world is sufficent to ... be a law, but the will of our King is suffi... cient.

10. Tenthly, Jesus Christ is a King ... who rules over the souls and consciences ... of men, over the wills and hearts of men; ... other Kings may rule over the estates of ... men, over the bodies of men, but not over ... their consciences: now this is Christs glo... ry which he will give to no other; Christ ... by his power is able to subdue the wills of ... men, and the hearts of men, though never ... so stubborn and stou... before. All the pow... er in the world can not do this; If all the ...

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Kings and Princes and Emperours in the world were put together, they were not able to subdue the heart of one poor man; they may beat his body, afflict his body, torment his body; but as for his heart, *I* say all the Kings and Potentates in the world, nay, all the Angels in Heaven cannot subdue the heart of a poor sinner; and this is the glory of *Christ* that he can do this. *Heart-work* is Gods work; the great *Heart*-maker must be the great *Heart*-breaker: none can do it but he.

11. Eleventhly, *Christ* is a King that hath no need of any instruments, he makes use of them sometimes, but he needs not any. Alas, Sirs, what can the Kings of the Earth do without instruments? *How* can they govern their *kingdomes* without instruments? They must have this *Instrument* here, and the other there, or else farewel Crown and Kingdom quickly. *But* Jesu *Christ* hath no need of any, he can do any thing by his own power; by himself he destroyed *Pharaoh & his great host in the red Sea, Exod.* 14. *By* himself *he overthrew Jericho that great City, Josh.* 6. *By* himself he smote that great Army of *a thousand thousand men*, the greatest Army that ever we read of, *Chron.* 14. *By* himself he overthrew *Ammon* and *Moab* and Mount

Seer, who war'd against *Judah*, this now he did by himself.

Secondly, see what he hath done by weak means, by weak means he smote the kings about *Sodom*, even by *Abraham* and his poor family, *Gen.* 14. By weak means he overthrew that mighty army of the *Midianites* by *Gideons* 300, *Jud.* 7. By weak means he destroyed great *Goliah*, even by *David*, and great *Sisera* by a woman. By weak means he destroyed a Garison of the *Philistines*, even by *Jonathan* and his Armour-bearer, 1 *Sam.* 1. 14. Now this he did by weak means, and much more.

3. Now thirdly, see what he did contrary to means; Why, contrary to means he delivered the *three children from burning* being in the fire, *Dan.* 3. Contrary to means he delivered *Jonas* from drowning, being in the sea. Contrary to means he preserved *Daniel* from devouring, being in a den of lyons. Contrary to means he kept the *Israelites* from being drown'd being in the sea; I say this he did contrary to means. And I might shew you what he hath done by contrary means, but I pass that, so that you see our *King* hath no need of instruments, and therein he wonderfully excells all others.

12. Twelfthly, Christ is a *King* who will

will overcome and subdue all our enemies, all our enemies within us, and all our enemies without us, our King will subdue them all.

Our enemies are very many, and very mighty, high in power, and high in pride, and we are very weak: we may all speak in *Davids* words, in 2 *Sam.* 3. sayes he, *I am this day weak, though anointed King.* How *David*, weak to day, and yet made a King to day? Yes, sayes he, *the sons of Zerviah are too hard for me.*

Why *Believers*, you are all Kings, you be all Kings in a spiritual sense, you are kings elected, kings in a disguise; but yet poor hearts, you are weak, though you are kings elected, the sons of *Zerviah* are too hard for you.

Why but sirs, Jesus Christ is *King* of kings, *King* above all kings, and over all kings, *and he must reign till he hath put all his enemies under his feet*, in 1 *Cor.* 15. 25. Mark, he must reign, he must of necessity, God hath spoken it, till he hath put all his enemies under his feet, not only some, but all.

Oh this is good news to Saints, excellent news, what king can do thus but *Christ*? what king can put all his enemies under his feet? What earthly king can subdue all

his enemies? Alas, they cannot subdue their own, for the most flourishing Kings that we read of have fell before their enemies for want of strength; *Richard* the the third cried out in his distress, *A Kingdome for a Horse, a Kingdome for a Horse;* and yet all this could not save his life.

Alas, alas, The most flourishing Kings have been so far from subduing their subjects enemies, that they cannot subdue their own; but Jesus Christ can subdue all his enemies, *He hath all power in heaven and Earth, given to him,* in *Mat.* 28. So that if he speaks the word, all his enemies are overthrown even in a moment.

13. In the thirteenth place, Christ surmounts all other Kings in this, he is a King that gives his subjects the richest and best gifts of any other King whatsoever, in *John* 10. 28. *My sheep,* says he, *hear my voice, and they know me, and they follow me, and I give to them eternal life.*

The wise God that he may invite and encourage poor souls to holiness of life, sets before their eyes the recompence of reward; that if the equity of his precepts do not prevail, the excellency of his promises may he would fain catch men with a golden bait.

Abra-

Abrahams servants gave Jewels of silver and Jewels of gold to *Rebecca*, that he might win her heart over to *Isaac*, in *Gen.* 24.

Oh the jewels, the excellent jewels that Christ gives to poor souls to win their hearts unto him; *Christ gives us richly all things to enjoy*; what can we desire more? in 1 *Tim.* 6. 17.

Alas, the men of the earth give but poorly and penuriously, but Christ gives richly, Christ gives freely, no man in the world gives so freely as Christ, Christ gives frequently, every day, every hour, he scatters jewels to poor souls. The great King of *Persia* gave two of his Courtiers, to the one a golden cup, to the other a kiss, and he that had the cup complained to the King, that his Fellows kiss was better than his golden cup.

Oh Sirs, Christ doth not put us off with a cup of gold, but gives us the kiss; he gives the best gifts to his best beloved ones, he gives his best love, his best joy, his best peace, his best mercies.

Oh where is there a King like this King? Alas, earthly Kings may give great titles, or a place in the Court, and the like, he may give a title to day, and a halter to morrow, as in the case of *Haman*; he may

ſmile to day, and frown to morrow; kiſſe to day, and kill to morrow; but Chriſt doth not ſo, he gives the beſt of every thing, the beſt of his love, his beſt blood, not the blood of his finger, but the blood of his heart.

Oh ſirs, how far doth Chriſt excel all others in giving to his *ſubjects* the beſt gifts. *Oh* ſirs, what a gift is heaven, what a gift is pardon of ſin! I wonder what king can give his people ſuch gifts; and herein the Lord Jeſus infinitely excels all others.

14. In the laſt place, Chriſt makes all his *ſubjects* free, there is not one *ſubject* that he hath but is a free man and woman.

There are ſome things that *Chriſt* frees us from, and ſome things that he makes us free of; ſome things he frees us from, and what is that? why that which if we were not freed from, would undo us to all eternity.

Firſt, He frees us from the *curſe*, the curſed *curſe*: if *Chriſt* had not freed us from the *curſe*, we had lived curſedly, and died moſt curſedly, and been damned for ever; but Jeſus Chriſt hath freed us, in *Gal.* 3. *Stand faſt*, ſays *Paul*, *in the liberty wherewith Chriſt hath made you free*; and in *John* 8. *If the Son make you free, then you are free indeed.*

Again,

Again, he frees us from the guilt of sin; our pride would damn us, our covetousness would damn us, our unbelief would damn us, had not he freed us from the guilt of sin; but Christ frees his people from this.

Again, he hath freed us from the power of the Devil, insomuch that the *Devil* hath nothing to do with us, in *Act.* 26. and he frees us from the flames of hell, the torments of hell, from the pit of hell, Christ hath cut off the intale of hell and damnation, in 1 *Thes.* 1.

He hath freed us from wrath to come; that is, Christ he hath freed us from the flames of hell.

Again, *Christ* hath freed us from slavery, from *bondage*, from *yoak*, in *Gal.* 5. 1. *Stand fast in the liberty wherewith Christ hath made you free, and be not again intangled in the yoak of Bondage.* We are no more strangers and forreigners but fellow-citizens with the Saints, and of the houshold of God, in *Ephes.* 2. 9 And Christ tells us himself, in *Mat.* 11. the last verse, *My yoak is easie, and my burthen is light*; here we have burthen upon burthen, yoak upon yoak; but sayes Christ, *My yoak is easie, & my burthen is light*, Christ hath delivered us from slavery, we are not under the

law, but under grace, these things we are freed from.

And there are other things we are made free of, and that in Heaven: we are all made free men and women of the new *Jerusalem*, and we may trade there, and have as good right there as any other Saints; we are Fellow-citizens with the Saints, free men of Heaven, not onely of Heaven, but of all the promises and all the priviledges that the Saints enjoy.

Now is not this a wonderful mercy that our King hath done for us? he hath freed us from all those miseries which would ruine us for ever, and make us free of all the excellent priviledges whatsoever which poor souls can enjoy.

Now, oh, how far doth Christ excel all other kings? the rulers of the earth they lay heavy burthens upon the consciences of men, and bodies of men, and the estates of men; but Christ layes no such burden upon us, no, Christ hath made us free, and no people so free, because Christ hath freed us upon the Cross; Christ bought it dear enough, it cost him his best blood, his noble blood. I might name more particulars wherein Christ excels all other Kings, but I think these are very sufficient to demonstrate it.

1. *Use,*

1 *Use.* I shall close up this head with a word of Application, and so shall finish this second title, *King of Kings.*

First, Is it so that Christ is a three-fold King, as I have shewed you, and he is a King that doth so far surmount all the Kings of the earth?

Oh then how ever the world goes, here is comfort for Saints that they have such a King.

Oh what a mercy is this, what a comfort is this to the Lords people, that Christ is a King above all kings, and over all kings, and must reign *till he hath put all his enemies under his feet;* all his enemies must be brought down and made his foot-stool.

Now this should comfort the people of God, and teach them to wait Christs leisure, and let him alone; earthly Kings would do great matters, but they want power, but Christ wants no power, for all power is given him in heaven and earth.

Now, Sirs, did you really believe this, that all power is given to Christ, certainly it would be a cordial to revive you in the worst of times, and saddest of tryals. He who is our Saviour, he who is our Head, our Brother, our Friend, is King of kings.

Oh sirs, This Doctrine of Christs kingly pow-

power, is a very sweet Doctrine to the members of Christ: and I beseech you sirs let these considerations that I have laid before you bear up your spirits.

I have shewed you with what an intire love Christ loves his subjects, he is King of kings, and can do any thing without instruments, he needs none to help him do his work, he can if he pleaseth inable the most despicable creatures, as flies, and frogs, and caterpillars, and grass-hoppers to do his work; Therefore let these considerations take the impression upon your souls. If a man should tell you your brother or sister beyond the Seas were advanced to great honour, as *Joseph* when he heard his father was alive, *Go*, says he, *and tell my father of all my glory and greatness in Egypt*, he'l rejoyce at it.

Now I have told you a relation of the excellency of Christs Kingly power; and therefore let this quiet your spirit, *be still, says the Lord, and know that I am God*, in *Ps. 46.* 'Tis enough for you to know that I am God; therefore be still, consider what I am.

2 *Use.* Secondly, *By* way of Exhortation. I have one word to say to Saints, and another to Sinners.

First to Saints; If it be so that Christ is

is King of kings, King above all kings, and over all kings.

Oh then you who are the people of *God*, you who are near and dear to him, upon whom, and in whom Christ is formed and stampt, Oh that you would give all the glory, and praise, and honour to Christ, study to advance his fame. *He hath called us out of darkness into his marvellous light*, saith the Apostle, to shew forth his praise. Oh, Sirs, this should be our great endeavours: Oh that you who pretend friendship and love to Christ, would endeavour in your places to advance Christ.

Secondly, A word or two to such as are none of the subjects of Christ. Let me exhort you to believe in Christ, embrace him, receive him, to lay hold upon him, to be one with him, or else thou wilt one day cry out as that king did in distress, *Oh, a kingdome for an Horse*, a kingdom for a Christ. Oh thou wouldst give ten thousand worlds, if thou hadst them to give, for a part in Christ.

Alas, Sinner, what is the reason that *Christ* is no more in thy esteem? thou wilt part with *Christ* rather than part with thy *swearing*, and *drunkenness*, and *filthiness*; O this is sad, *There is no other Name under heaven whereby we can be saved*; he is the desire of

all

all Nations, and we can never be happy without him: and therefore, for the Lords ſake, Sirs, as you love your ſouls, lay hold upon him, that he may be the Saviour of your ſouls, the joy of your hearts, and your all in all. For the Lords ſake, Sirs, conſider of it, you that do yet ſtand out againſt Chriſt: Oh, that I could but tempt you into Chriſt, Oh that I could prevail with you to love Chriſt, and to have ſtrong deſires after him.

Alas, Sirs, if you do not believe and part with all your iniquities, you muſt part with Chriſt at laſt; and what a ſad parting will that be, to part with God, and Chriſt, and Heaven, when thou ſhalt come to know what thou haſt loſt by hugging thy darling corruptions? Oh, what a ſad condition will it be? and therefore, I beſeech you, think of it in time, and believe in your Saviour, that your ſouls may be ſaved in the day of Chriſt.

MIGHTY,

Mighty God.

Canticles 5. 16.

He is altogether lovely.

Doct. *That Jesus Christ is infinitely and superlatively lovely.*

I Finisht the second Title which is given to Christ in Scripture, *King of Kings*,

I now proceed to a third, and that is, *Mighty God*; one of Christs Titles is *The Mighty God*. You have it in *Isai*. 9. 6. he is there called, *The Mighty God*.

Beloved, I have shewed you from the second Title, that Christ is a great King, a King above all Kings, a King over all Kings, and the King of kings, and that his Laws are most Equal, his Subjects most Happy, having no other Tax laid upon them, then Love and Fear. But now this Title holdeth him forth, not *only* as a great King, but as a great God, before whom

all

all Kings and Kingdoms are but as a little drop, or a ſmall duſt, *Iſai.* 40. From this Title, *The Mighty God*, I ſhall lay down this Propoſition, *That Jeſus Chriſt is true and perfect God.*

That Jeſus Chriſt is true & perfect God, that is the point which I ſhall inſiſt upon.

There are two ſorts of people in the world that deny my doctrine, who deny the Deity of Jeſus Chriſt, who ſay the ſecond perſon in the Trinity is not God.

First, The unbelieving *Jews.* If Chriſt had come as the *Jews* dreamed, as a great Monarch, treading upon nothing but Crowns and Scepters, and the necks of Kings, and had had all the Potentates of the earth to attend his Train; I ſay, had Chriſt come in this worldly glory, and pomp, and power, then it may be the *Jews* would have believed on him, may be then he ſhould have been their God: But now, Beloved, becauſe Chriſt came poorly, and meanly, *and made himſelf of no reputation, and took upon him the form of a ſervant*, as the Scripture ſaith, *Phil.* 2. 7. He took none of this gallantry, none of his bravery upon him, but *made himſelf of no reputation*, and therefore the *Jews* ſlighted him, and diſowned him. The *Turks* mock us at this day with our crucified God, Oh, ſay they, you Wor-

Worſhip a crucified God; and ſome of the *Heathens* ſaid, *They would not believe in a hanged God.* Oh bleſſed Jeſus, thus art thou reproached and deſpiſed by the unbelieving world, becauſe thou cameſt poorly, and diedſt ſhamefully for our ſins. They who deſpiſe the death of the Lamb, ſhall ſurely feel the wrath of the Lamb. They who turn away their ears from hearing Chriſts voice now, Chriſt will turn away his ears from hearing their cries then.

Secondly, There be others that deny the Deity of Chriſt, and they are ſome ſeditious ones in this Nation, who ſay that Chriſt is but meer man, and that every Saint is as much God as Chriſt: And further, they ſay, that to equal *Chriſt* with *God* is high blaſphemy. They that will not own Chriſt at his firſt coming, Chriſt will not own them at his ſecond coming: they that will not obey the truth of God revealed from heaven unto them, ſhall ſuffer the wrath of God revealed from heaven againſt them.

Oh ye Blaſphemers, ye ſay, the Son is not God, the Father ſaith, *he is God*; now who ſpeaks true, God or you? *Let God be true, and every man a lyar.*

That it is ſo, I ſhall give you moſt clear proof, expreſs Scriptures ſpeak it forth, that

that Jesus Christ is true and perfect God, *Titus* 2. 13. says the Apostle there, *Looking for the blessed hope, and glorious appearance of the great God.* Mark, Christ is here not only called God, but great God. Oh, Saints, he that came from Heaven to make us Righteous, will also come from Heaven to make us Glorious: Looking for the blessed hope, and glorious appearing of Jesus Christ. *Not* only so, but Christ is also called Mighty God, *Isa.* 6. 9. *Wonderful Counsellor, the Mighty God.* Nay, not only *Mighty God*, but again, *God blessed for ever: Christ* is *God blessed for ever*, Rom. 9. 5. Not only God blessed for ever, but *the True God*, *Joh.* 5. 20. Jesus Christ is there called, *The true God.* Not only the true God, but a *God for ever and ever.* Heb. 1. 8. Mark there, unto the Son he said, *Thy throne is for ever and ever.* The Father he calls the Son God himself, and therefore well may we. Unto the *SON* he said, *Thy throne, O God, is for ever and ever.* Thus you see the Doctrine fully proved, that Jesus Christ is true and perfect God.

But, beloved, because the Deity of Christ is so much questioned at this day, and his being one of the serious and chiefest points in Divinity, therefore I shall give you some *Considerations* or *Demonstrati-*

on

ons, or Arguments to fortifie you againſt this great Error before named

Firſt, that Jeſus Chriſt is true and perfect God; he is for time *co-eternal*, for Nature *co eſſential*, for Dignity *co-equal with the Father.*

Firſt, For time *co-eternal*, Joh. 17.5. *O Father, glorify thou me with thy ſelf, with that glory which I had with thee before the world was.* You ſee here, ſirs, Chriſt was before the world was, Chriſt was from everlaſting, from the beginning, *Pro.* 8. 23. ſpeaking concerning Chriſt, *I was ſet from everlaſting, from the beginning, before ever the earth was.*

And therefore Chriſt is called *the everlaſting Father*, Iſa. 9.6. So in *Rev.* 1. 8. Chriſt there ſpeaking of himſelf, ſayes he, *I am Alpha and Omega, the beginning & the ending, whis was, and is, and is to come, the Almighty.* Mark, ſirs, Chriſt is the ſame before Time, in Time, and after Time; *which was, and is, and is to come.* Now, Beloved, none can be Eternal but God, but Chriſt is Eternal, and therefore he is God, and co-eternal with his *Father.*

Secondly, He is for *Nature co-eſſential*; *I and my Father are one*, ſaith Chriſt, *John* 10. 30. So again, *John* 1. 5, 7. *There are three bare record in Heaven,*

the

the Father, the Word, and the Spirit, and these three are one. Mark here, they are one, *John* 14.8. When *Philip* desires to see the Father, *Shew us the Father, & it is enough,* sayes Christ in the 9 and 10 verses, *He that hath seen me, hath seen the Father;* How so? *For I am in the Father, and the Father is in me.* So that you see Christ is more then meer man, he's one with the Father. Oh, Sirs, he's the Θεανθρωπος, the God-man; if you make the Son meer man, you must make the, Father so too.

Thirdly, he is for *Dignity* co-equal with the Father, *Phil.* 2.6. *Who being in the form of God, thought it no robbery to be equal with his Father.* Christ thought it no Diminution of his Fathers glory, to be equal with his Father in glory.

And you shall further find that all the honour which belongs to God the Father, the Father hath commanded us to give it to the Son. You have a full Text, *Joh.* 5. 23. *That all men should honour the Son even as they honour the Father;* For he that honoureth not the Son, honoureth not the Father. Therefore 'tis clear to every eye, that Christ is for Dignity co-equal with the Father: for the Father hath commanded us to give the same honour to Christ which is due to him; so that 'tis no blas-

blaſphemy at all, certainly, to equal Chriſt with God, for in him are the riches of the Deity, *& the fulneſs of the God-head dwells bodily in him*, as you may ſee, *Col.* 2. 9. This is the firſt Argument, he's for time co-eternal, for Nature co-eſſential, for Dignity co-equal with the Father.

Secondly, I ſhall lay down this Argument to prove the Deity of Jeſus Chriſt; conſider the work of creation; ſurely he that made Heaven and Earth muſt needs be a God, you will yield to this, for ſayes the Lord himſelf, *All the Gods that have not made Heaven and Earth, ſhall periſh from the Earth and from under Heaven*, Jer. 10. 11.

But now, beloved, Jeſus Chriſt made the Heavens and the Earth, and all things therein, and therefore he is God: See a few Scriptures for this, *Joh.* 1. 3. *All things were made by him.* Mark, this is by Chriſt all things were made by him, *and without him was not thing made that was made*, Col. 1. 16. *By him were all things created in Heaven and Earth, viſible and inviſible, all things were made by him, and for him.* So again, John. 1. 10. *He was in the world, and the world was made by him, and the world knew him not.* Now, beloved, hath Chriſt been leſs then God, he could

not

not have made Heaven and Earth, and therefore he is a God of glory, the great God that now ſits upon the *Throne*; for he created the Heaven and the Earth, and all things therein.

Thirdly, *Chriſt* is the true and perfect God, appears, if you conſider the works of miracles which he did in the dayes of his fleſh; here is another un-anſwerable Argument to prove the God-head of Jeſus Chriſt. *The winds and the Seas obey him, the Devils came out of the poſſeſſed, the blind received their ſight, the lame walked, the deaf heard, the dumb ſpake, lepers were cleanſed, the dead were raiſed the ſick were healed.* Oh who could do this but a God, as you may ſee, *Mat.* 11. 5. But you may ſay the Apoſtles did great miracles, and yet were no Gods. Why, it's true, they did great miracles, but in whoſe Name did they do it? and by whoſe power and ſtrength did they do it? was it in their own names, and by their own power?

No, *Beloved*, they themſelves confeſs the contrary, *Acts* 3. 12. 13. They tell you, *It is not by their own power, but in the Name & power of Jeſus Chriſt*, ſo in *Acts* 4. 10. *We do it in the Name of Chriſt.* So that, *Beloved*, this is a ſtrong Argument to prove the *Deity* of Chriſt, they did great mi-

n his name, and by his power his Disciples did great miracles. And with this Christ satisfied the Disciples of *John*, *Goe and tell what things you hear and see, how the lame walk, and the blind receive their sight*, goe and tell *John*. Now I say, these great things could be done by none but a great *God*; and therefore Jesus Christ is not onely the Son of man, but the Son of God, even God blessed for ever.

But Fourthly, consider *Divine* Worship is due unto Christ; now you know worship is proper only to God, *Worship him that made Heaven and Earth, and the Sea*, said the Angel, *Rev.* 14. 7. Worship only is proper to God alone.

Now beloved, all the acts of worship that belong to God the Father, are given to the Son Jesus Christ, both Angels and men are commanded to worship him as well as we, *Heb.* 1. 6. *Let the Angels of God worship him*: and in *Phil.* 2. 10. *That at the name of Jesus every knee should bow, of things in heaven, and things on the earth.* Mark Sirs, things in heaven, as well as things on earth must worship Christ; and Christ himself says, *Joh.* 14. 1. *Ye believe in God, believe also in me*; Mark Sirs, speaking to those that believed in God, saves

fayes she, *Ye believe in God, believe also in me.*

Now Beloved, we are commanded to *pray to Christ, to glorifie Christ, to believe in Christ, to honour Christ, and worship Christ*, and therefore the Saints have prayed, *Lord Jesus receive my Spirit*, as *Stephen* did; so that you see worship is due to Christ both from Angels and men, and therefore he must needs be God.

5. Fifthly, There were clear predictions of the coming of Christ, under the Old Testament. No sooner was man fallen, but Christ was promised, *The seed of the Woman shall break the Serpents head.* All the Prophets foretold of the *Messiah*, *Isaiah*, *Jeremiah*, *Hosea*, *Daniel*, *Malachy*, and the rest of them, how fatally he should be accused, and how basely he should be used; and this will be enough to condemn the unbelieving *Jews*, and make them speechless in the great day of account.

I might give you the sayings of the same Prophets, but you may find them your selves, search the Old Testament, and you will find them all speak more or lesse of Jesus Christ. Thus have I clearly proved by expres Scripture and undeniable arguments that Jesus Christ is true and perfect God.

I proceed to the *Vse* and *Application* of it to our selves.

Vse. The first Vse shall be for Information, if it be so, that Jesus Christ is true and perfect God, then, though this be a strange truth to some, yet it is a sound *truth*: though the Mystery be deep, yet the Divinity is true, that he who made man became man, suffered by man, and for man: *Without controversie*, saies the Apostle, *great is the mystery of Godliness.* What is the matter? *God manifested in the flesh*, 1 Tim. 3. 16. Without controversie, without all doubt, a great mystery, saies the Apostle, *God manifest in the flesh.*

The *Schoolmen* compare the Incarnation of *Jesus Christ* to a garment made by three sisters, and one of them wears it. So all the three persons in the Trinity had a hand in the garment of Christs flesh, but the second person he wore it, he was *God* manifest in the flesh, and this is a great mystery.

And truly Sirs, it is a great mystery, for happiness to become a curse, *Gal.* 3. for him that made the Angels, to become *lower than the Angels*, *Heb.* 2. for the Creator to become a creature: for him that had the riches of all in him, to become poor, oh this is a great mystery, that he whom the Heaven of *Heavens* cannot contain his

glory, ſhould be rapt in the rags of fleſh that the great God ſhould take upon him a piece of earth, that he who hangs the earth upon nothing, ſhould hang upon a Croſs between two Thieves, truly a great Myſtery; that he who rules the ſtars, ſhould ſuck the breſt; that he who thunders in the clouds, ſhould be cradled in a Manger, Oh a great Myſtery, that *Abrahams* Lord ſhould become *Abrahams* Son; that the God of *Abraham*, ſhould take upon him *Abrahams* ſeed, what a myſtery is this? he was conceived in the bowels of his Mother, that he might be received into the boſom of his Father. Therefore ſaith the Apoſtle, *Without controverſie great is the myſtery of godlineſs, God manifeſt in the fleſh.* Gods Son became mans Son, that we poor mens ſons might become Gods ſons.

2. But ſecondly, Is Jeſus Chriſt true and perfect God? My ſecond inference is this, That Jeſus is a precious Chriſt; he is honey in the mouth, beauty in the eye, joy in the heart, and muſick in the ear. *Let all their mony periſh with them, who eſteem all the gold in the world worth one dayes ſociety with Jeſus Chriſt*, ſaid that great Marquis when he was tempted with mony.

Oh, Sirs, Chriſts members are the happieſt, Chriſts comforts are the ſweeteſt

Chriſts

Christs reward is the higheſt, Christs precepts are the pureſt, Christs glory is the greateſt, Christs love is the trueſt, Christs riches are the moſt precious. He is the Glory of God, the Paradiſe of Angels, the Beauty of Heaven, the Redeemer of men. In *Heb.* 1.3. he is there called, *The brightneſs of his Fathers glory.* He is the rich Jewel in the Cabinet of Glory; he is that ſparkling pearl, whoſoever hath him cannot be poor, and whoſoever wants him cannot be rich.

Thirdly, If Chriſt be true and perfect God, then *Chriſts* members are the greateſt and happieſt. Chriſt is God Almighties only Son, Believers are God Almighties only Daughters. You read of *Gods* Daughter, in *Pſal.* 45. *Chriſt is the King*, Believers are the Queen: *Chriſt is the Bridegroom*, Believers are his *Bride*: *Chriſt is the Lamb*, Believers are his Wife, *Rev.* 21.9.

What ſhall I ſay? The Angels in glory are in a very glorious ſtate, and yet let me tell you, believers in Chriſt be higher than Angels; they are Servants, we are Members; they be the friends of the *Bridegroom*, we are the *Bride*; they have their perſonal glory, we have the ſame glory for ſubſtance with Jeſus Chriſt, *Joh.* 17. *The glory which thou haſt given me*, ſays Chriſt, *I have given them.*

Believers be nearer the throne than Angels; and this doth wonderfully speak out, that we are *higher than the Angels*, in Rev. 5. *The four Beasts are nearer the throne than the Angels.*

Oh, beloved, how are believers advanc't, how high are we become, poor dust and ashes, to be above Angels? And this is the great happiness which we get by Christs assuming our nature for the salvation of our souls.

Again, Christs members be not only the greatest, but the happiest; our renewed condition is as good in *Christ*, as it was bad in *Adam.*

Oh, sirs, we were not more cursed out of *Christ*, then we are blessed in *Christ*, *Christ* is as full of life, as *Adam* was full of death; *Christ* is as full of sweetness to us, as *Adam* was of bitterness to us.

Truly *soul*, if thou canst say *Christ* is *thine*, I will speak next, and say, Soul, thou hast that which is more worth than a *kings* ransom, that which is more *worth* than all that which the devil promised Christ when he shewed him all the *kingdoms* of the world.

Oh the happiness of poor believers! *There is no condemnation to them who belong to Christ Jesus*, says *Paul*, *Rom.* 8.1. Therefore they are happy.

But

But fourthly, is Christ Jesus true and perfect God? then we infer from hence, that Gods love and good will to mankind was very great.

That Jesus Christ should come from Heaven to take our Nature, that we might be partakers of the Divine Nature. Christ took upon him our shame, that we might be partakers of his glory. One drop of his blood is more worth than a sea of ours, and yet he died our death, that we might live his life; he suffered our hell, that we might enjoy his heaven.

Oh how infinitely did he love us? He endured the sorest pains, that we might enjoy the sweetest pleasures.

The Scripture tells us that he came *leaping*; he came with such a good will, *he came leaping*. As you know when a man goes leaping, you may know that it is with a *good* will, he came leaping and skipping, *Cant.* he came *leaping upon the mountains, and skipping on the hills*. Leaping, says *Gregory*, How so? why, says he, from the throne to the womb, from the womb to the cradle, from the cradle to the cross, and from thence to the throne again; this was his leap.

Oh sirs, oh sirs, how much did this Jesus suffer for poor believers? he was hang'd

upon the Croſs in Mount *Calvary*, that we might ſit upon the Throne in Mount *Sion*.

2 *Uſe*. Secondly, By way of *Exhortation*.

Firſt, To ſinners, to unbelievers, to graceleſs perſons, I have a few words to ſay.

Oh ſirs, oh ſirs, my thinks I cannot but do towards you as *Chriſt* once did towards *Jeruſalem*, when he came nigh the city he wept over it. Truly, ſinners, your ſtate is a weeping ſtate, your ſtate is a miſerable ſtate, you lie open to all the wrath, all the vengeance, all the curſes under heaven. *O* poor miſerable ſinners, cannot you pitty your ſelves? the Lord of heaven pitty you.

Did Jeſus Chriſt come from heaven to you ſinners, and will not you come out of your ſins to come to Chriſt? *Did* Chriſt come from his Fathers boſome, and left his *Throne* and Crown, and all his glory to come to the poor loſt world, and to die and ſuffer here for poor loſt ſinners, and what, ſinner, will this make no impreſſion upon you? Let me tell you, ſirs, Chriſt came into the world for no other end and reaſon, but only to die for poor ſinners. It was the great deſigne of Chriſt to ſave poor ſinners.

Sirs, if you will not credit me, look into the Scripture, and then ſurely you will be

believe it, 1 *Tim.* 1. 15. *This is a faithful saying*, saith the Apostle, *and worthy of all acceptation, that Jesus Christ came into the world to save sinners.* Mark, sirs, he came into the world to save sinners; *Christ* hanged upon the cross, and wept upon the cross, and died upon the cross to save sinners. It was for poor sinners all the hardship, all the wants, all the tryals and buffetings which he met with, it was for the sakes of poor sinners; Christ hath suffered all this wo and misery for thee, and wilt not thou leave thy swearing, and thy drunkenness, and wickedness for Christ? *Oh* the sad day that is coming upon thee, how canst thou answer this before *God* Almighty, that Jesus Christ, the *King of kings*, should come into the world, and abase himself so much as to be in a mean estate, and yet that this should nothing affect you? *Oh* who will pitty you when you are damned, when you are howling and roaring in hell, that would not pitty your selves.

Oh for the Lords sake consider, that God should come and take our Nature, that he should take our Rags, that we might wear his Robes: and what, will you rather remain in your sins and die, then come to Christ for life? *Oh* sinners, for the Lords sake put off your *Beggars* Rags, that

you may put on his lovely Robes

I have read of *Alexander* the Great, that when he came against a city, he used to set up a candle, and if they yeilded before the candle was out, they should have quarter, but if they stood out, then they must expect nothing but hanging, drawing and quartering. *O* sirs, *Christ* sets up a candle to thee, and if thou wilt come in to day, thou shalt have mercy, or else there will be none.

If all the Angels and Saints in Heaven should fall upon their knees, and say, *Oh* Lord, spare this poor creature one dram of mercy for him, it would not be regarded, the Lord would not hear them: & therefore for the Lords sake consider, men are sentenced not only for their sinfulness, but for their slothfulness; men may perish for being servants that are unprofitable, as well as for sinners that are abominable: me-thinks *you* should take as much delight in those precepts that enjoyn holiness, as in those promises that assure happiness: if the day of mercy leave you graceless, the day of judgement will find you speechless: though you may resist the judgement that he lays before you, yet you can never resist the judgement that he lays upon you: there is no standing before Christ, but by standing in Christ: ungodly men fear no wrath, because

they

they feel no wrath, because they sin unpunished, they think there is no punishment for their sins, because he goeth on to spare them, they go on to provoke him: as he adds to their lives, they add to their lusts; because he is very merciful, they will be very sinful; because he is very good, they will be very bad; because justice winks, men think he is blind; because he doth not reprove them for their sins, therefore they think he doth approve them in their sins. But inraged justice will avenge the quarrel of abused mercy; the longer God forbears, not finding amendment, the surer he strikes when he comes to judgement.

Oh sinner, though the patience of God be lasting, it is not everlasting: if by the warning-piece of God you shall be consumed: the longer God is fetching about his hand, the heavier will be the blow when it comes: *I gave her space to repent of her fornication, but she repented not*; what follows? *Behold, I will cast her into a bed, and they that commit adultery with her*, Rev. 2. 21, 22.

The day that begins in mercy, may end in judgement; God is silent as long as our sins will let him be quiet.

But know that God hath Vials of wrath

filled with Indignation, for veſſels of wrath fitted for deſtruction; if Gods Mercy do not draw you to Repentance, Gods judgments will drive you to deſtruction; the Sea of *Damnation* ſhall not be ſweetned with a drop of compaſſion.

Oh ſinners, either ſeek out a *Saviour* to deliver you from the wrath of God, or elſe find out a ſhoulder to bear you up under the wrath of God.

Oh that you would but conſider your ways; hath not God ſaid, That no *Swearer*, nor *Drunkard*, nor *Whoremongers*, nor *Adulterers* ſhall enter into the Kingdom of *Heaven*? and ſuch are ſome of you, God knows it, and your Conſcience knows it, and yet you flatter your ſelves, and ſpeak peace to your ſelves, when God ſpeaks not a word of peace to you.

Oh ſinners, think of this before the bottomleſs pit hath ſhut her mouth upon you.

Oh do no longer neglect God and your own ſalvation, *Heb.* 2. 3. *How ſhall we eſcape, if we neglect ſo great Salvation?* If you neglect the great Salvation, you cannot eſcape the great *Damnation*.

Secondly, Believers, let me beſeech you to ſtand faſt, and to hold faſt that which you have already, *Rev.* 2. 25. *Be thou faithful unto death, and I will give thee a Crown*

Crown of life, ver. 10. He hath a crown for runners, but a curſe for runaways. As you look for happineſs as long as God hath a being in Heaven, ſo God looketh for holineſs as long as you have a being on earth. *As many as walk according to this rule, peace be upon them.* Gal. 6. 16.

To tread in any other path on Earth, is but to miſtake your way to Heaven; whilſt you are on this ſide Eternity, you muſt hold the Scepter of Grace in your hands, till God ſets the Crown of glory upon your heads; this is the ſparkling Diamond that is ſet in the Apoſtles Crown, 2 Tim. 4. 7. *I have fought a good fight, I have finiſht my courſe, I have kept the faith.*

O Believers, it will be your happineſs, your *glory*, your *honour* another day, if in this day you be found faithful. Oh do not you turn your backs upon the truths of God, as too many in our dayes have done; they have gone from one Religion unto all, till at laſt they have come from all Religions unto none: that man's beginning was in Hypocriſie, whoſe ending is in Apoſtacy; Indifferency in Religion, is the next ſtep to Apoſtacy from Religion.

Oh do not make him a ſtone of ſtumbling, that God hath made to be a ſtone for building: if the golden chain of duty will not

not hold you, the iron chain of darkneſs ſhall bind you; if you abuſe your liberty in one world, you will loſe your liberty in another.

If you had made as much Conſcience in your liberty, as you have had Liberty for your Conſcience, it had been well: that ſoul was never related to Chriſt, that was never devoted to Chriſt; there is no obtaining the prize of Happineſſe, without running the race of Happineſſe:

Oh, for the Lords ſake, do not you *begin in the Spirit, and end in the fleſh.*

Oh, do not you put your hand to the Plow and look backward; be not true to the Father of Lyes, and falſe to the God of Truth; keep cloſe to the Son of God, to the Word of God, to the Ordinances of God, to the Day of God, to the Miniſters of God, to the People of God, and thou wilt be ſafe, *Gal.6.9. Be not weary in well doing, for in due ſeaſon you ſhall reap, if you faint not.* I ſhall wind up all with that ſaying of *Ignatius, They who adhere to them who adheres not to truth, ſhall never inherit the Kingdome of God.*

THE

THE
Everlasting Father,

Canticles 5. 16.

He is altogether lovely.

Doct. *That Jesus Christ is Infinitely and Superlatively Lovely.*

MAn is the excellency of the Creature, the Saint is the excellency of the man, grace is the excellency of the Saint, glory is the excellency of grace.

I now proceed to a fourth Title, and that is, *The Everlasting Father.* For this, see *Isai.* 9. 6.

Beloved, we have shewed you from the third title, *Mighty God*, that Jesus Christ is true and perfect God, a mighty God, mighty with God; mighty as God, the great and mighty God: but now this fourth title holdeth him forth to be a Father, not only a Father, but an everlasting Father, *The Everlasting Father.*

The

The *Propositions* which I shall lay down from this Title is this, *That God in Christ is a Believers everlasting Father*: That I may clear up this point, I shall lay down these truths.

First, that God in Christ the Everlasting Father hath begot himself in us, and us in himself, *He is both the Author and finisher of all our Faith*, Heb. 12.2. of all our joy, of all our peace, of all our life, of all our salvation; he is a Father ever begetting and bringing forth himself in us, his light is in us, his love is in us, his nature is in us, his wisdom is in us, his power and strength is in us, *of his fulness have we all received, grace for grace*, Joh. 1. 16. We believers, we in time past, we in time present, we in time to come, we that were, we that are, we that shall be hereafter shall receive of his fulness, and therefore he is called the Everlasting Father.

He is the Sun, we are the *Beams*; he is the fountain, we are the streams; he is the root, we are the branches; he is the head, we are the members; he is the Father, we are the children: and hence it is, that believers are called his off-spring; we are *the off-spring of God*, saith the Apostle.

In creation God hath given us to our selves, but in redemption he hath given him-

himself to us; 'tis a greater favour to be converted, then to be created; yea, far better to have no being, than not to have a new being; 'tis only the new creatures that are heirs of the new *Jerusalem*.

Secondly, God in Christ calleth all his children by his name, he putteth his name upon them.

Do you mark sirs, *I will write upon them the name of my God*, in *Rev.* 3. 12. The Saints are called godly, from God; Christians, from Christ; spiritual from the Spirit; and heavenly from Heaven, because their conversation is there, because their Head is there, and they be heirs of Heaven: So the wicked be called devillish, from the *D*evil; and cursed, from the Curse; and worldlings from the World; and sinners from Sin.

Oh the difference, the great difference that there is between the names of Saints, and the names of the wicked. The ungodly be called *dogs*, *vipers*, *swine*, *thorns*, and *ravening wolves*, who lick up, and suck the blood of the innocent; but the Saints they are called *Jewels*, *Treasurers*, *Kings*, *Doves*, *Lillies*, and *Heirs of Glory*.

And hence it is, that some good men have glorified more in their name Christian, than in their name Emperour; and

have

have thought it greater honour to be a member of Christ, than to be a King upon a Throne; a greater honour to be one of Christs little ones, then one of the worlds great ones.

Indeed sirs, a good heart is better than a great estate, inward holiness is better than outward happiness. A Christ without honours, is better than honours without a Christ. Piety without prosperity, is better than prosperity without piety. Goodness without greatness, is better than greatness without goodness.

That's the second.

Thirdly, God in Christ is a Father, who is tender and full of bowels towards his poor children; when we were full of blood, then he was full of bowels.

Christ is more tender of his body mystical, than he was of his body natural; he suffered his body natural to be hungry, to be thirsty, to be weary, to hang upon the cross, to bleed upon the cross, to suffer upon the cross, to be pierc'd and bored with nails upon the cross.

*O*h, he went into the furnace to keep us out of the flames.

*B*ut now mark, sirs, for his body mystical.

*O*h how tender is he, he loves them, he pi-

pities them, he smiles upon them, he carries them in his bosome, and dandles them on his knees.

Oh, they are the beauty of his eye, the joy of his heart; he cannot endure to see them wronged, see them injured or abused, every blow they have goes to his very heart.

Saul, Saul, why persecutest thou me? You see how tender Christ is of his Body Mystical.

This is our *Jonas* who threw himself into the sea of his Fathers wrath to save us from drowning.

He hath shut the door of hell to keep us from perdition; and he hath opened the Gate of Heaven to let us into Salvation. That's the third.

Fourthly, God in Christ is a *Father* that layeth up for his children; he giveth them something in possession, but more in reversion; a little in hand, and great deal in hope.

First, He giveth them something in hand, he layeth out for us, he giveth us the air to breath in, and the earth to tread upon, he giveth us the Sun, the Moon, and the Stars, Wind, Water and *Fire*; he giveth us the *Fish* of the Sea, the *Beasts* of the Earth, and the *Fowls* of the Air.

Poor

Poor man liveth by death, our natural life is preſerved by the death of the creature, and our ſpiritual life by the death of our Saviour; ſo that I may ſay we live by death.

'Tis mans duty to ſerve God, ſince God hath made all the World to ſerve him; in 1 *Tim.* 6. 17. ſaith the Apoſtle, *Who giveth us richly all things to enjoy.* Mark, he doth not only give us ſome things, but *all things*; not only all things, but *all things richly to enjoy.*

Secondly, God in Chriſt is a Father that layeth up for his children as well as layeth out; in *Pſal.* 13. 19. *Oh how great is thy goodneſs which thou haſt laid up for them that fear thee? David* wonders at it, Oh how great is thy goodneſs which thou haſt laid up! mark the word: So in 2 *Tim.* 4. 8. *Henceforth is laid up for me a crown of righteouſneſs*: What, only for you *Paul*? no, *not only me, but for all them that love his appearing.*

So again, ſee another Scripture for this, 1 *Cor.* 2. 9, *As it is written*, ſaith the Apoſtle, *eye hath not ſeen, nor ear heard, neither can it enter into the heart of man to conceive.*

Why ſirs, What is this which eye has not ſeen, nor ear heard, neither can it enter

ter into the heart of man to conceive? why mark, *The things which God hath prepared for them that fear him.*

Oh Beloved, God gives his children the best portion, the richest portion, the greatest portion; all things be theirs, life is theirs, death is theirs, things present are theirs, things to come are theirs, God is theirs, Christ is theirs, the Spirit is theirs, Heaven is theirs, and what can they have more? in 1 *Cor.* 3. 23. God gives his children in this world *a talent of Grace*, and in the world to come *a talent of Glory.* They shall wear *Christs Crown* above, who wear his Cross below.

Fifthly, God in *Christ* doth protect and defend his children from their enemies, from *Satan*, from sin, from the world, from the curse, from the second death, which is Hell, in *Rev.* 2. 11. *He that overcometh shall not be hurt by the second death.*

Mark, a *Believer* may feel the stroke of death, but he shall never feel the sting of death; the first death may bring his bodie to corruption, but the second death shall never bring his soul to damnation; though he may live a life that is dying, he shall not die a death that is living; he that is housed in Christ, shall never be housed in hell:

God

God *protects* his children from all wrongs and injuries, in *Pſal.* 105. 14. *He ſuffers no man to do them wrong, yea he reproves Kings for their ſakes.*

Pray mark the phraſe well, ſirs, if Kings will lay on Saints the hands of violence, God will lay on Kings the hands of vengeance, *He reproves Kings for their ſake.*

If Kings will wrong the poor Saints for Chriſts ſake, Chriſt will reprove Kings for the Saints ſake, ſo ſaith the word of God, they that be gods before men, be but men before God.

If men will throw Saints into priſon for their piety, God will throw them into hell for their iniquity; mark what the Prophet ſays in *Iſai.* 30.33. pray mark the phraſe, *Tophet is prepared of old, yea for the King it is prepared*, as if ſo be the Prophet ſhould ſpeak ſo down-right, as though hell were chiefly prepared for great men.

*O*h ſirs, hell is prepared for great men, as well as mean. Thoſe to whom God beſtows great mercies, if they abound in great vice, God will inflict great puniſhments; how ſhall they be able to lift up their heads before Chriſt, who do lift up their hands againſt him.

The Kings of the earth ſtood up, and

the rulers were gathered together against the Lord, and against his Christ, Act. 4. 26. Christ will pass a sentence upon every sentence that hath past. He that saith, *Come ye blessed*, will also say, *Go, ye cursed*. That's the fifth.

Sixthly, God in Christ is a Father that teacheth his children, and instructeth his children: *Thy children shall be all taught of the Lord, Isai.* 54. 14. All Gods children be taught of God, God teacheth all his children; and what doth he teach them? Why, among other things he teacheth his children these six lessons.

1. First, he teacheth them to deny themselves. A true believer will lay down his lusts at the command of Christ, and his life for the sake of Christ.

2. Secondly, Christ teacheth them contentment. Here is another divine lesson which Christ teacheth his children. A believer will be contented to bear the wrath of man for him who bore the wrath of God for him. 2

3. Thirdly, the vanity of the creature. He teacheth us that all things below be but vanity and vexation of spirit. 3

A fourth thing is, the sinfulness of sin. 4

Fifthly, the deceitfulness of the heart. 5

Sixthly,

6 Sixthly, The right knowledge of himself.

Oh Christians, have you learned these lessons? Then let all the actions be Christ-like, and walk as you have him for an example; he lived to teach us how to live, and he died to teach us how to die: he that will not follow the example of Christs life, shall never be saved by the merits of his death. As he is a root on which a Saint grows, so he is the rule by which a Saint squares: If he be not thy *Jacobs-staffe* to guide thee to heaven, he will never be thy *Jacobs-ladder* to mount thee up to heaven. We should be as willing to be ruled by Christ, as we are willing to be saved by Christ; God made one Son like to all, that he might make all his sons like to one. If the life of Christ be not your pattern, the death of Christ will never be your portion; that's the sixth.

Seventhly, God in Christ is a Father that stamps upon all his children the lovely Image of Jesus Christ, they resemble him to the very life: as it was said of *Constantines* children, they resembled their father to the life: So we may say of believers, they resemble Christ to the life; God will suffer no man to wear the livery of Christ upon him, who hath not the likeneſſe

neſſe of Chriſt within him, 2 *Cor.* 3. laſt. *We all* (ſaith the Apoſtle) *beholding with open face, as in a glaſſe, the glory of the Lord, are changed into the ſame Image, from glory to glory, as by the Spirit of the Lord.*

Oh ſirs, what a rare jewel is grace? the God of grace calls it glory; Mark, from glory to glory, grace is called glory, from glory to glory, that is, from one degree of grace to another; grace is glory militant, and glory is grace triumphant; grace is glory begun, and glory is grace made perfect; grace is the firſt degree of glory, glory is the higheſt degre of grace; grace is the ſeed, glorie the flower; grace is the ring, glory is the ſparkling diamond in the ring, grace is glories infant, and glory is the perfect man of grace; grace is the ſpring, glory is the harveſt: the ſoul of man is the cabinet, the grace of God is the jewel, Chriſt will throw away the cabinet where he finds not the jewel. He that created us in his Image, will reſtore us to his Image: That is the ſeventh particular.

Eighthly, God in Chriſt is a Father that never dies; other fathers be dead and gone, our father *Abraham* is dead, our father *Iſac* is dead, our father *Jacob* is dead, and others be dead and gone. Oh but God

in

in Christ is a Father that lives for ever, that loves for ever, that reigns for ever. He's *the Father of Eternity, in Eternity, from Eternity, and to Eternity*, Prov. 8. He *was always, is always, shall be always*, and he cannot but be *always*, Rev. 1. 8. Christ is the same *before time, in time, and after time*, Heb. 13. 8. *Jesus Christ is the same* (saies the Apostle) *Yesterday, and to day, and for ever: of him, and from him, and through him, and to him, and for him are all things*, 1 Col. 16.

Ninthly, God in Christ is a Father that corrects his children, all whom God loves he chastiseth, though he loves not to chastise. God had one Son without sin, but no son without sorrow; he had one Son without corruption, but no son without correction, *Heb* 12. 6. *For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth*. Rev. 3, 16. *As many as I love, I rebuke and chasten*. Afflictions are blessings to us, when we can bless God for the afflictions.

Christ tells us, *That he that will be his Disciple, must deny himself, take up his Cross, and follow him*, Mat, 16. 24. There is a four-fold self that must be denied for Jesus Christ, or else we cannot be his Disciples.

First,

First, a Sinful self.
Secondly, a Natural self.
Thirdly, a Self-righteousnes.
And fourthly, a Self-gain or lucre.

Sinful self is to be destroyed, and Natural self is to be denied; we cannot enjoy our selves, till we deny our selves; God is as far from beating his children for nothing, as he is from beating his children to nothing.

The *Application.* Is it so, that God in Christ is a believers everlasting *Father*? Oh then what is so sweet a good as Christ, and what is so great an evil as sin? Oh love Christ more, and hate sin more; Christ bringeth life with him, a life of grace, a life of comfort, a life of glory; but sin brings death with it, death of body, death of soul, death here, and death hereafter. *O the blood of Christ speaketh better things than the blood of Abel. Abels* blood cryed for *Vengeance*, but Christ cryed for *Mercy*; he is the pearl of great price, for which the rich Merchant sold all that he had, and bought it, and found more joy in this pearl than ever he did with all that he had: Oh therefore let me beseech you that are his children to love him, and to serve him; he is your everlasting *Father*, therefore do his will on earth, as the Angels do in heaven.

You cannot complain of him for want of mercy, oh let not him complain of you for want of duty; so good hath he been to you as that he hath not been wanting to you in any thing, and will you be wanting to him in every thing?

A son honoureth his father, and a servant his master, *If I then be a father, where is my honour; if a master, where is my fear? Mal.* 1. 6. As a father, so he will be reverenced for his goodness; as a master, he will be feared for his greatness. Oh what is that little he desireth of you, to that much he deserveth from you? if honour be not due to him, let it not be bestowed; if it be due to him, let it not be denied: if God do great things for his children, he will not accept of small things from his children.

Do but see the great out-cry that God makes against his own children, *Isai.* 3. 3. *Hear, O heaven, and be astonished, O earth!* What is the matter? *I have nourished and brought up children, and they have rebelled against me:* the nearer the relation, the greater the obligation: Christ is related to them as a Lord to his servants, as a Father to his children, as a Prince to his subjects, as a Head to his members. Where the *relation* is nearest, there the *provocation* is greatest;

greatest; it is a more pleasing thing to see rebels become children, then it is to see children become rebels.

What mother can endure to see those lips that drew her breast to suck her *blood*? Oh Christians, you are more known to God then others; therefore you must more acknowledge him than others; you do not look for so much *splendour* from the burning of a candle, as from the shining of the Sun; nor for so much moisture from the dropping of a bucket, as from the dissolving of a cloud; to whom much is given of them much shall be required. God doth not expect much where little is bestowed, nor accept little where much is received. *Hear ye the words of the Lord, O children of Israel, you only have I known of all the families of the earth*, *Amos* the third, and the second verse. God hath exalted you above others, and therefore you must do more for God then others. It was a great blemish to *Hezekiah*, that his returnings were not answerable to his receivings.

Oh believers, let me beseech you to do much, to love much, to give much, to pray much, seeing you have received much.

I shall wind up all with a word of comfort to you the children of God.

Oh sirs, God in Christ is your Father, your loving Father, your everlasting Father, and you are his children; therefore fear not, it shall go well with you here and hereafter, *Luke.* 12. 32. *Fear not little flock, for it is your fathers good pleasure to give you the Kingdome*: he will withhold no good thing from you, *Psal.* 84. 11. *He gives grace and glory unto you.* Grace is the silver link that draws the golden link of glory after it.

a

Prince of Peace,

Canticles 5. 16

He is altogether lovely.

Doct. That Jesus Christ is Infinitely and Superlatively lovely.

WHere-ever Christ is a Priest for Redemption, he is a Prince for Dominion; where-ever he is a *Saviour*, there is he a Ruler; where he is a *Fountain* of happinesse, there he is a *Fountain* of holinesse;

nes, where he is a *Redeemer*, there he is a *Refiner*; wherever he takes a burthen from off the creatures back, there he layes a yoke upon the creatures neck, *The Lord is our Judge the Lord is our Law-giver, the Lord is our King, he will save us*, Isai. 33.22.

I shall now proceed to the fifth title of Jesus Christ, which is *Prince of peace*; this you have in *Isai. 9. 6.*

It is the happiness of the *Church* of *God*, that although they cannot give peace, yet they may get peace; though they cannot settle on earth, yet they may seek it from *heaven peace* is the well-being of all other *enjoyments* all other *mercies* suck their livelihood at the *breast* of *peace*, it is the *mother* of all prosperity; as the life of old *Jacob* was wrapt up in the life of the lad *Benjamin*, so is all *happiness* wrapt up in *peace*. It is the felicity of the *saints* on the earth, & the glory of the *angels* in heaven: when the old *Hebrews* wisht any happiness to any one, they only used this expression, *Peace be unto you.*

From this title of *Christ*, I shall lay down two Propositions.

First, that *Sions King* is a peaceable King.

Secondly, that the Lord Jesus Christ, the *Prince of peace*, is the cause and foundation of a believers peace.

Doct. These two points lie full in the

words, but I ſhall only ſpeak to the latter, to wit, that Jeſus Chriſt, the *Prince of peace*, is the cauſe and foundation of all a believers peace. In the proſecution of it, I ſhall ſhew you four things:

First, He is the Peace-bringer.
Secondly, The Peace-maker.
Thirdly, The Peace-giver.
And fourthly, He is the Prince of peace, or the peaceable Prince.

First, Jeſus Chriſt is the *Peace-bringer*; he brought in everlaſting peace by Righteouſneſs, and not by a Sword, *Luke* 2. 14. *Peace on earth, and good will towards men.* Why was the bread of life an hungry, but that he might feed the hungry with the bread of life? Why was reſt it ſelf weary, but to give the weary reſt? Why was the Prince of peace in trouble, but that he troubled might have peace? None but the Image of God could reſtore us to Gods Image; none but the beloved of God, could make us beloved to God; none but the natural Son, could make us ſons; none but the wiſdome of God could make us wiſe; none but the Prince of peace could bring the God of peace, and the peace of God to poor ſinners: and therefore he is called our peace, *Epheſ.* 2. 14.

Oh, what is ſo ſweet a good as Chriſt, and

and what so great an evil as sin? The former brings us to joy and peace, the latter brings us to woe and misery. That's the first.

Secondly, He is the Peace-maker as well as the Peace-bringer; he is the peace-maker between God and men, sin is the great make-bate between God and the soul, sin is the wall of separation between God and us, but the Prince of peace makes peace between God and us. He paid all debts, and took up all controversies, and blotted out the hand-writing, and hath broken down the partition wall, and made up the great breach between God and man, 2 *Cor.* 5. 19. *God was in Christ reconciling the world to himself.* Mark, 'tis in Christ; so likewise else-where, *You who were sometimes far off he made nigh by the blood of Christ.*

Oh sinners, Christ is our Peace-maker, the Prince of peace makes peace between God and us, he reconcileth God to man, and man to God; so that, though *God* might justly be displeased with us, yet in his Son he is well pleased with us; *God* is more pleased with a *believer* for *Christs* sake, than he was displeased with him for sins sake.

Thirdly, Jesus Christ is the Peace-giver; alas, poor sinners, we have no peace with Angels, no peace with conscience,

nor one with another, till the Prince of peace gives it us: *Peace I leave with you, Peace I give unto you*, said our Lord to his Disciples, *John.* 14 27.

Oh sirs, he gives peace with God: *In* Rom. 5. 1. *We have peace with God through our Lord Jesus Christ.* Christ gives that peace to us, which the world cannot take from us, worldly troubles cannot overcome heavenly peace.

Fourthly he is a Prince of peace, or the peacable Prince: So he is stiled not only peace, but the Prince of peace. *Indeed*, beloved, he is all peace to a believer, *Her wayes are wayes of pleasantness, and all her paths are peace*, speaking of Christ. *Prov.* 17. Mark, all her paths are peace. Now what are these paths. *I* shall name six to you.

First, The Path of Repentance.
Secondly, *Of Faith.*
Thirdly, *Of* Truth.
Fourthly, *Of* Self-denial.
Fifthly, *Of Obedience.*
Sixthly, *Of* Holiness.

These are all paths of peace, and peacable paths. *Oh* sirs, there is no peace to be found but in the paths of peace. As all his works be great and marvelous, so all his ways are peace and pleasantness.

Secondly, His Gospel is a Gospel of peace,

peace; 'tis a great mercy to enjoy the gospel of peace, but a greater mercy to enjoy the peace of the gospel.

Thirdly, His reward is peace, *Isai.* 57. 2. *He shall enter into peace.* Here the joys of heaven are called peace; the true sons of peace, and the peaceable sons of truth shall be crowned with peace, they shall enter into peace.

And thus, Beloved, I have briefly, yea I have fully proved the point, That Jesus Christ is the cause and foundation of a believers peace.

Vses. Now for the Application of the point, I shall reduce it to four heads.

First, For Information.
Secondly, For Examination.
Thirdly, For Exhortation.
Fourthly, For Consolation.

First, By way of Information, here we may see what great need we stand in of Jesus Christ. *O Christians.* is Jesus Christ the cause and foundation of all our peace, then we have no right or title to peace but by the Prince of peace: *We have peace with God*, saith the Apostle, but how, *through our Lord Jesus Christ*, we are reconciled to God in Jesus Christ. *And we who are afar off*, saith *Paul*, *are made nigh by the blood of Christ*, we are only acceptable in the Beloved.

So that, beloved, 'tis all in Chriſt, and through Chriſt that we have our peace. A Chriſtleſs man is a peacleſs man, he hath no peace with God, no peace with Angels, no peace with Conſcience: till we be Chriſts friends, we are our own foes. 'Tis true, a wicked man may ſpeak peace to himſelf, but God ſpeaketh not a jot of peace to him; he may ſpeak peace to himſelf, till he falleth into everlaſting flames, *God* is his Enemy, the Devil is his Foe, Angels hate him, all creatures cry for vengeance upon him, in *Iſai* 57.21. *There is no peace to the wicked, ſaith my God*, no not a word, not a dram of peace for a perſon who is out of Chriſt: therefore, oh ſirs, conſider in what need you ſtand of the Prince of peace.

Secondly, It informs us, that to have peace with our Creator and Maker is the ſweeteſt and beſt thing in the world: Oh how infinitely ſweet is peace! What is ſweeter then peace? Alas, gold is but duſt, pleaſures are but toyes, wit is but a flaſh; beauty but a blaſt, honour but a rattle, life but a vapour; oh, but peace is ſweeter then the ſweeteſt, and better then the beſt of all thoſe.

First, Becauſe he that hath peace with *God*, may come boldly to *God*, *Heb.* 4. 16.

Se-

Secondly, He that hath peace with God, hath communion and fellowship with God, 1 *John* 1. 3. *Truly our fellowship is with the Father, and with his Son Jesus Christ.*

Thirdly, He that is at peace with God, is the Son of *God*. Peace is of all other things most sweet; oh, it is wine to comfort us, and bread to nourish us; it makes a man live comfortably, and die chearfully.

Thirdly, If Jesus Christ the *Prince of peace*, be the cause and foundation of all our peace, why, then he that wants the *Prince of peace*, wants all good things, he is the miserablest man in the world that is without Christ, he wants reconciliation with *God*, and interest in Christ; he wants the sealing and comforting of the Spirit, he wants justification, sanctification and adoption; he wants pardon of sin, and freedom from the dominion of sin; he wants that favour which is better than life, that joy which is unspeakable and full of glory, and that faith, a dram of which is more worth than a Kings ransome; he wants those riches which perish not, those evidences for heaven that fail not, that love which dies not, that Kingdom which shakes not.

O beloved, how many things doth that poor

poor ſouls want, which wanteth a Chriſt? *He is wretched, and miſerable, and poor, and blind, and naked,* Rev. 3. 17. Chriſt is a pearl, whoſoever hath him can never be poor, and whoſoever wants him can never be rich: did but men ſee all in this pearl of price, then they would ſell all for this pearl of price.

Fourthly, If Jeſus Chriſt be the cauſe and foundation of our peace, then it is our greateſt concernment to get into favour with the Prince of peace: *Many ſeek the Rulers favour*, ſaith the Scripture.

But, oh, ſeek ye the favour of this Prince, poor ſouls without him there is no mercie, no peace, no grace, no glorie, no heaven, no crown, no eternal life, *For this is life eternal, to know thee the only true God, and Jeſus Chriſt whom thou haſt ſent*, Joh. 17. 4.

Vſe 2. Secondly, *By way of Examination and Self-tryal*, the tryal of our ſelves is the readie way to the knowledge of our ſelves. Oh Chriſtians, would you ſee your God? then caſt your eyes upward; would you ſee your ſelves? then caſt your eyes inward. Contemplation is a Glaſs to ſee our God in: 'Tis of greater concernment to know the eſtate of our hearts, than to know the ſtate of our Kingdome.

And therefore, I beſeech you examine your

your selves, that you may know your selves, that you may know whose you are while you live, and whither you shall go when you die, and what will become of you to all eternity.

Oh sirs, bring your selves to the tryal, and try your selves, and see whether you be in the faith, and, the faith in you; faith is such a grace, that not a man can be saved without it, and not a man can be damned that hath it.

Oh see, whether you be in the narrow way that leadeth to life, or in the broad way that leadeth to death; whether your hearts be chairs for vice to sit in, or *thrones* for grace to rule in; whether you are one of Christs spouse, or the Devils harlot; whether you are heirs of heaven or hell; whether you be Saints bond-men, or *Gods* freemen: Examination is the beaten path to perfection, 1 *Cor.* 1. 26. *Not many wise, not many mighty, not many noble are called.* 'Tis seldome seen that the sparkling *Diamond* of a great estate, is set in the golding of a gracious heart.

A man may be great with *Saul*, and graceless; rich, with *Dives*, and miserable: The richest are often times the poorest, and the poorest often times richest.

Oh how many thred-bare souls may there

there be found under silken *coats*, and purple robes? they who live most downward, die most upward; a sight of our selves in grace, will certainly bring us to a sight of our selves in glory; those sins shall never make a hell for us, that be a hell to us.

Use. 3. But it is time for me to turn my speech into an Exhortation, and oh that you would encourage me with your resolutions to obey my message this day, that is, to make your peace with the Prince of peace, that you may be the true Sons of peace, and the peaceable Sons of truth, that you may be righteous before God, and holy before men, that you may gloriously shine in glorie, and that you may have peace with God, and with Angels, and with your own consciences, and with one another.

Well sirs, what say you in answer to my message? shall the Prince of peace be your Love and Lord, your neareſt and dearest, your joy, and your delight? will you kiss the Son, will you make your peace with the God of peace, and give up your souls and lives to be ruled by him? these things I exhort you to, and God expects them at your hands; but that this Exhortation may stay with you, I shall back it with some pressing considerations.

First,

First, consider Gods goodness and good will towards men; God hath given you rich means that you may make and secure your peace with God.

First, he hath given you the Law and the Gospel.

Secondly he hath graciously given time and opportunity.

Thirdly, mercies and afflictions; mercies to draw you, and afflictions to drive you.

Fourthly, he hath given you Preachers, both inward and outward Preachers: by outward Preachers I mean the Ministers of Christ, who beseech you and intreat you for Christ sake to be reconciled to God, and make your peace with God: by inward Preachers, I mean your own consciences that judgeth you, and checketh you, and reproveth you for your sins and abominations.

Fifthly, he hath given you precepts and promises; precepts commanding you to do, and promises assuring you of a glorious reward for your doing.

Sixthly, the spirit & convictions. *Gen. 6. My spirit shall not always strive with man.* Oh how long will *you yet* stand out against God? *what have you to say against this?* how can you answer this when you and I shall appear before Gods Judgement seat? have you

you any thing to say against this? Oh sad will be your end, unless you make your peace with God, and therefore seeing God hath given these things to you that you may make and secure your peace with him.

He that liveth in sin without repentance, shall die in sin without forgiveness that is the first.

Secondly, *God* inviteth and woeth you to come and make your peace with him, *Isai.* 55. 1. *So every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat, ye, come and buy wine and milk without money, and without price.*

Beloved, Here is three comes in this Text to shew the infinite willingnesse of *God* to save poor sinners: so in *Rev.* 22. 17. *The Bride and the Spirit say come*, (here is three comes again in this Text) *and whosoever will, let him take of the water of life freely, and he that is thirsty let him come.* What, are there none thirsty amongst you? do none thirst for Christ, and grace, and heaven? if you do, come first, here you may have grace, and mercy, and happinesse: now for the Lords sake consider wherefore is all this, but that you may make your peace with *God:* shall the *God* of heaven

call

call, and will you not hear? what! will you rather ſtay in your ſins and die, than go to Chriſt for life? *Oh* ſirs, go to the Prince of peace for peace, that you may have peace; if you do not lay your ſins to your hearts, that you may be humbled for them, God will lay them to your charge, that you may be damned for them.

A third conſideration is this, either you muſt taſte of Gods goodneſs or of his fury; there is not a man, woman or child amongſt you but muſt partake of the one or the other, your portion will be either joy or ſorrow, either *deſolation* or *conſolation*, if you be not trees for bearing, you muſt be trees for burning; if *you* are *not* for fruit, you muſt be for flames; if you do not ſwim in the water-works of repentance, you ſhall burn in the fire-works of vengeance; if you will not go and make your peace with God, that you may have heaven, you ſhall go to hell for not making your peace; one of them you muſt do. *Oh* ſirs, I have ſet life and death, heaven and hell, bitter and ſweet before you this day, will you make your peace with God or not? Will you ſtill go on in a way of wickedneſs, breaking his Laws, grieving his Spirit?

will

will *you* die a natural death, before *you* live a ſpiritual life? I ſay then, if you live ſo, and die ſo, you ſhall be damned with the damned, and puniſhed with the puniſhment of hell, and be ſent to hell with loads of wrath upon your backs: *You ſhall have your part in that lake which burns with fire and brimſtone, which is the ſecond death: He that believes ſhall be ſaved, and he that believes not ſhall be damned*, ſaid our Lord, *Mark* 16.16. Oh ſirs, it is better to repent without periſhing, than to periſh without repenting; and therefore look to it as well as you will, are you able to deal with God? Alas, alas, all the world is but as a drop of water in compariſon of God, and therefore make your peace with him, *Heb.* 2. 3. *How ſhall we eſcape, if we neglect ſo great ſalvation?*

Fourthly, Conſider what the damned in hell would give for thoſe offers and proffers of mercy that are now offered to you: certainly they would give ten thouſand worlds, if they had them, for thoſe opportunities that you enjoy. Should God ſay to poor wretches that are now ſuffering in hell for their drunkenneſs upon earth, and their whoring and abominations, as he doth to us, *Come to me all ye that were weary & heavy laden, and I will give you reſt?* Oh how

how earneſtly would they run and catch the word out of Gods mouth?

Oh, beloved, the *Devils* are to well acquainted with miſery, to put by mercy if it were offered to them.

But alas, alas, poor damned wretches, there is no dram of mercy for them, no not ſo much as a drop of water for them, not one drop of water to cool their flamigon gues.

Oh that you would conſider this, and make your peace with God before death comes: which may be the next night for ought you know: if you looſe your golden ſeaſon, you looſe your ſouls.

O therefore make your peace with *God*, that it may not be ſaid to you as it was once to *Jeruſalem*, in *Luke*. 10. 42. *Oh that thou hadſt known in this thy day, the things that concern thy peace, but now they are hid from thy eyes.* Here was a weeping word, a ſad word to *Jeruſalem*.

Alas, now it is hid from their eyes, their golden ſeaſon is gone, there is no peace to be had; and therefore I beg of you, as though I were condemned, and begging for my life, ſo I beg of you, in the bowels of Chriſt, and for your ſouls ſake, make your peace with God.

Fifthly,

Fifthly, ſeriouſly conſider the multitude of ſins thou art guilty of, even more then the hairs of thy head, or the ſand on the ſea-ſhore, or the ſtars in the *heaven*, which are innumerable, ſaith *David*, *they are more then the hairs of my head*, Pſal. 40. 12.

Alas, one of thy ſins were enough to ſink thee into hell for ever; what advantage doth *Dives* reap in hell of all the delicate banquets that he had on earth? O think of that time wherein thou ſhalt be aſhamed of nothing but your wickedneſs, and glory in nothing but your holineſs.

Sin it is like a *ſerpent* in the boſom that is ſtinging, or like a *theif* in the cloſet that is ſtealing, *or* like *poiſon*, in the ſtomach that is poiſoning, or like a *ſword* in the bowels that is killing: ſome are in hell already for the ſame ſins thou liveſt in, and if thou liveſt and dieſt without *Chriſt*, thou ſhalt ere long be with them; therefore I ſay, make thy peace with God.

Sixthly, conſider that there is more bitterneſs following upon ſins ending, then ever there was ſweetneſs flowing from ſins actings; you that ſee nothing but well in its commiſſion, will ſuffer nothing but woe in its concluſion; it is better here to forego the pleaſures of ſin, then hereafter to undergo the pain of ſin; you that ſin for

your

your profit, will never profit by your sinns: he that likes the works of sin to do them, will never like the wages of sin to have them; sin is both shameful and damnable; it shameth men in this world, and damneth them in the other world: it's like *Judas* that at first salutes us, but at last betrayes us; or like *Delila*, to smile in our faces, and betray us into our enemies hands. Oh sinners, think of this, and part with your sins, that you may meet with your Saviour, and make your peace with him.

Seventhly, consider the heavy judgements that hang over your heads; you lie open to all the judgements in this life and torments in the life to come. Oh you sinners, the day is hastning upon you, wherein you will have misery without mercy, sorrows without succour, pain without ease, punishment without pitty, and torment without end, unless repentance do prevent. 2 *Thes.* 1. 7. *The Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, & that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, & from the glory of his power*: O let the hearing of this prevent the feeling of this poor sinner.

Eighthly,

Eighthly and laſtly, If none of the former arguments or conſiderations prevail not with you to make your peace with the Prince of peace, yet let this own I beſeech you, and that is the readineſs and willingneſs of God to give Chriſt, and Chriſt to give himſelf to you. *Oh* ſinners, is *God* willing to give his Son, and are you not willing ro receive his Son? Conſider the willingneſs of God, *Behold, I ſtand at the door and knock, if any man hear my voice, and open the door, I will come into him, and will ſup with him.*

Mark ſinners, here behold I ſtand, who I, I that have heaven to give, I that have a crown to give, I that have all joyes to give, *I* that have my ſelf to give, *I* ſtand and knock, do you ſee this poor ſinners! who it is that ſtands at the door of your hearts and knocks! why it is the King of Saints, the Prince of peace, the mighty *God*, and will you not open to him! What are you unwilling to be *ſaved*, to go to heaven, and to be happy for ever! What, are you unwilling to be delivered from *Satan*, from ſin, and from the flames of hell! If you be willing, then make your peace with *God*, for *God* is willing to open heaven to you, if you be but willing to open your hearts to him; he is willing to ſave you, if you

you be but willing to be saved; he is willing to give a Christ, if you be willing to receive a Christ; and therefore, poor souls, let these considerations provoke you to goe for life to the Lord of life, to goe for peace to the Prince of peace, to goe for grace to the God of grace: were man so indulgent as to do his best, their God is so indulgent as to forgive the worst.

THE
Elect Precious.

Canticles 5. 16.

He is altogether lovely.

Doct. *That Jesus Christ is infinitely and superlatively lovely.*

WHo can be weary of preaching, or hearing, or reading, or learning Christ, who is so precious and love-

Mahomet is the *Turks* love, *Moses* is

the

the *Jews* love, the *Pope* is the *Papists* love, but Christ is a believers love.

I shall now make some entrance upon Christs sixth famous and lovely title, *The Elect precious*; this you have in 1 *Pet.* 2.6.

From this excellent Title I shall lay down two Propositions.

Doct. 1. First, That Jesus Christ the Mediator, is God the Father Elect; I premark first, there is a three-fold Elect of God.

First, The Elect Jesus Christ, *Isai.* 42.1. *Behold my Servant, my Elect*, saith the Father, speaking of Christ.

Secondly, The Elect Angels, in 1 *Tim.* 5. 21. *I charge thee before God, and our Lord Jesus Christ, and the elect Angels.*

Thirdly, The Elect Saints, and for this see *Col.* 3. 12. *Put on therefore as the elect of God, holy and beloved, bowels of mercy.*

But alas, what are the elect Angels, or elect Saints, to the elect Precious? It is only blessed Jesus that is the elect precious and precious, and precious to the elect.

But I shall not stand upon this point, but proceed to the second.

Doct. 2. And that is this, That a crucified and glorified Christ is very precious to all believing Saints.

In handling of this precious point,

ſhall ſhew you five things.

Firſt, That he is precious.
Secondly, He is moſt precious.
Thirdly, He is all precious.
Fourthly, He is alwaies precious.
And Fifthly, why he is ſo precious.

Firſt, That he is precious; Jeſus Chriſt is precious three ways, to God, to Angels, to Saints.

Firſt, To God the Father; and this will appear by what God the Father hath ſaid himſelf of his Son, *Iſa.* 42. 1. *My Elect in whom my ſoul delighteth:* here you ſee, Chriſtians, what God ſaith of Chriſt; the Soul of God delights in the Son of God. So again, *Mat.* 3.17. *This is my beloved Son in whom I am well pleaſed:* mark here, not onely pleaſed, but well pleaſed.

Oh how precious is Chriſt to God the Father. The Lord Jeſus, though he was a man of ſorrow, yet he was not a man of ſin; he had correction, but no corruption; he that was a way to others, never went out of the way himſelf, Jeſus Chriſt muſt needs be precious to the Father, becauſe he never diſpleaſed him in any thing, but pleaſed him in every thing. *John* 8. 29. Chriſt there ſpeaking of himſelf, *I do alwaies the things that pleaſe him*, ſaid our Lord Jeſus.

Oh, friends, it will be your glory, your crown, your honor and happineſs another day, if in this day you do the things that pleaſe God: So did Chriſt here, *I do alwaies thoſe things that pleaſe him.* Chriſt went about doing good, hee muſt needs pleaſe the Father, *For he went about doing good*, Acts 10. 38. He did not alwaies ſtay in a place, but *he went about doing good.*

And truly ſirs, if people were not made better by his coming, they might thank themſelves, *For hee went about doing good.* As he was never ill-employed, he was never un-employed; as he opened the Scriptures to our underſtandings, ſo he opened our underſtandings to the Scriptures: That's the firſt.

Secondly, He is very precious to the Angels as well as to the Father; the Angels were very joyful at the birth of *Chriſt*, their Lord; *They ſang praiſes to the God on high*, *Luk.* 2. 13, 14. See with what joy & triumph the Angels ſang at the birth of Chriſt! Oh how precious is Chriſt to the elect Angels.

The Angels adore him, *Let all the Angels of God worſhip him*, *Heb.* 1. 6. The Lord of hoſts is worſhipped by an hoſt of Angels, *Let all the Angels of God worſhip him.*

2. The Angels deſire to pry into the myſteries, the Goſpel of grace, as you may ſee,

1 *Pet.*

1 *Pet.* 1. 2. The Angels, though they are *glorious* to all eternity, yet *look* upon it as not below them to pry *into* Christs myſtery. Oh ſirs, the Angels are deſirous to *know* theſe things which we neglect to know.

Thirdly, The Angels ſtand before him as waiting-men to ſerve God, and to ſerve ſuch as are Gods; when he bids them go, they go; come, and they come; do this, and they do it; they do all his commands, *Pſal.* 103. 20.

Jeſus Chriſt is the Creator of Angels, the Lord of Angels, the Prince of Angels, the head of Angels, *Col.* 1. 16. The Son of God is very *precious* to the *Angels* of God. Do you ſee, ſirs, how precious Chriſt is to the Angels of God? and well he may, for indeed he is the precious Jewel in the Cabinet of glory.

Thirdly, Jeſus Chriſt is precious to the Saints as well as to the Father & Angels, 1 *Pet.* 2. 7. you have there a full text to this purpoſe, *Unto you therefore which believe, he is precious*: Mark here, unto you; what you? to you therefore which believe he is precious: he is precious indeed to them that believe, and no wonder, he is a believers all; now that which is his all, muſt needs bee precious; Chriſt is his all, he is all that he hath, he is all that he *enjoys*; *Chriſt* is all that he

he is worth, he is all that they are; they are no such thing without him, they have nothing without him; whatever they are worth, it is he that maketh them worth it. 'Tis not *worth* a mans while to live, unless he live in Christ; Christ is the gain of a Believer living or dying; so that whatever is good for a Believer, he must say, for this I am beholding to Christ, saith hee, *All things are yours, and ye are Christs.*

Now, Sirs, let me give you a little more particular account of the Christians *worth*, an Inventory of his estate, and all along I shall shew you, that Christ is the worth of all that. What is it that maketh a Believer so precious and so excellent? why 'tis such things as these:

First, He is a living man.
Secondly, He is a seeing man.
Thirdly, He is a person of Honour.
Fourthly; Hee hath a great deal of joy, and hopes of more.
Fifthly, Hee is righteous and holy, and in a word, he is saved at last.

These are the things that make a Christian so excellent a person, and he hath none of this but by Christ, and he hath all this alone by Christ,

First, This is the excellency of a Christian that hee is a living man; there's no man

man on earth can in a ſpiritual ſenſe bee called a living man, but a Believer; all men be dead men but they that Believe. You know it was ſaid of the Prodigal, while he lived in his ſin he was dead, *This my ſon that was dead, and is now alive*, when he Believed, then he was alive.

Now ſirs, as it is in the things of Nature, Life 'tis the moſt valuable thing which we have, *Skin for skin, and all that a man hath, will he give for his life*; a man will rather part with his livelihood than with his life, becauſe his life is ſo dear to him. Now, *beloved*, if natural life be ſo *deſirable* a thing, what is ſpiritual life, that *which* in *Scripture* is called *the life of God*? now the Believer is the only living man, every other man is ſpiritually dead: but now how comes the believer to live? by *whom* doth he live? why *'Tis Chriſt Jeſus*, Gal. 2. 20. *I am crucified with Chriſt, notwithſtanding I live*: what crucified and yet live? Yes, Chriſt was crucified and yet lives; and ſo did *Paul* in a reſemblance and conformity to Chriſt; *I live*, ſaies he, *yet not I, but Chriſt which lives in mee; and the life which I now live in the fleſh, I live by the faith of the Son of God.* So that *Paul* will not call his life his *own*, but only as he deriveth it from Chriſt, Chriſt lived in him more than he himſelf lived.

Secondly, The excellency of a Believer lies in this, That he is a ſeeing man; 'tis ſight which puts the difference between perſon and perſon: It is a ſad thing to be born blind, or to be blind after a man is born. Now all men are either born blind, or blinded after they are born, or both.

Now Beloved, would you know how precious ſight is? Ask a blind man who once could ſee. Wee read of a poor man who comes running to Chriſt, and cries out, *Lord, have mercy upon me*; why, what mercy was it that he begg'd with ſo much earneſtneſs? *O Lord, that I may receive my ſight.* Now ſirs, if in Nature the having the ſight of our eyes be a thing that makes us ſo much more excellent than otherwiſe we ſhould bee without it, Oh then how much value ſhould we put upon this ſpiritual light which refers to our ſouls? We can much better want the *eyes of our heads*, than the eyes of our underſtandings.

Now in a ſpiritual ſenſe, there's no man a ſeeing man but a Believer; no man ſaw Chriſt ſavingly, but they who ſaw him Believingly: every man but a Believer walks in darkneſs, nay, he is darkneſs. The *Apoſtle Eph.* 5.8. tels us ſomewhat to this purpoſe, *You were ſometimes darkneſs, but now are you light in the Lord*, in the Lord Jeſus Chriſt;

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you see the believer doth see, and how he comes to see, it is in the Lord that he sees, he was as dark as others, and as blinde as others, til he was in the Lord, and no sooner was he in the Lord, but he was light in the Lord; That's the second.

Thirdly, The excellency of the Believer lies in this, that he is a very beautiful and honourable person.

Now beauty and honour be the taking ravishing things of this world, now all but believers be deformed persons, there's no beauty nor comlinesse why they should be desired; but now the *believer* is a very lovely, beautiful person he is so in the eyes of God, *Ezek.* 16.13,14. *And I put a Jewel on thy forehead, and ear-rings in thy ears*; and so he goes on, and says, *Thou wast exceeding beautiful, and didst prosper into a Kingdom*: But now mark how she came by this beauty, in the next verse, *And thy renown went forth amongst the Heathen for thy beauty, for it was perfect through the comelinesse which I put upon thee, saith the Lord God*; she was not only beautiful in the eyes of the Lord, but she had her beauty also from the Lord, And as they are thus lovely and taking in the eyes of God, so also of good Angels and Saints too; as glorious a place as Heaven is, the Angels think

it not below them to wait upon the Images and pictures of Christ here below, that is, to wait upon believers, and be their Lords Guardians here upon earth, *Heb.* 1. 14. *Are they not all ministring spirits sent forth to minister for them who shall be heirs of salvation?* and this is not all they do for them, they will not leave them when they dye, but take these lovely souls, and transport them to a better Country than ever this world was to them, for it is no Paradox to say this, that there's no Believer goes to heaven, but he goes in the arms of Angels, *Luk.* 16. In that Parabolical History of *Dives* and *Lazarus*, sayes the Text, *Lazarus* dyed, believing *Lazarus* dyed, *and his soul was carried by the Angels into Abrahams bosom*, that is to Heaven. Oh what an honour have Believers in their death, that the very Angels transport their souls to Heaven? and they are also very lovely & honourable in the eyes of all good men: the truth is, there's scarce any man fit company for Believers but Believers; and therefore says the Apostle, *Be not unequally yoaked, Believers with unbelievers.*

Now *good men* be much taken with a Believer, though he be a stranger to them on all other accounts; they are very fond one of another in this *world*, & had rather *suffer*

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together than live with other men. Now this makes a Believer so *excellent*, that he's thus *beautiful* and *honourable* in the eyes of God, and *good* Angels, and *good* men: now all this beauty and honor they have from Christ, see that Text before quoted, *To you who believe he's an honour*, so the words may be read: 'tis Christ that makes them *honourable* in the eyes of God, and in the eyes of good Angels and good men; and all the beauty and honour they have, 'tis through *Christ*, he is their *worth* in every capacity.

Fourthly, That which makes a believer so excellent, is that he hath joy, all other men have no joy, but that which is not worth the having.

Alas, the joy of the hypocrite what is it, but as the crackling of thorns under a pot? but now a Believer hath a joy that no man intermedleth with, nor no man partakes of. But how, where *hath* he this joy? why, in and from the Lord, *These things I speak*, saies Christ, *that my joy might be in you.* They have it from the Lord, and having it from the Lord, *they* rejoyce in the Lord, *We rejoyce in Christ Jesus*, saies *Paul*, *and have no confidence in the flesh.*

Fifthly, Have they hope? it is from *Christ*, and indeed none have hope but they; for *without* God, and *without* Christ, and

without hope are put together, in *Ephe.* 2. 12. but now the believer hath good hope, and this bears up many times.

Alexander thought this so brave a thing, that when he gave this man whole Countries, and to another vast Treasures, and being asked what he would keep for himself, saies he, *I will keep Hope*; for he thought it enough for so brave and great a soul as his, to hope for that which would make him do whatever he was able to do, or any one could think.

The hopes of mercy, and joy, & peace, will carry a man through thousands of difficulties: Now the believer hath this hope, but he hath it from Christ, *Col.* 1. 27. *Christ in you, the hope of glory.*

Sixthly, Are they Wise, are they Righteous, are they Holy? And none be so but they; every sinner is a fool, and therefore in Scripture is called by the name of folly; a man plaies the fool all the time hee spends out of the fear of God; all sinning time is fooling time.

Now the believer is a Wise man, & he is a Righteous man, and a Holy man: but how comes he to be thus now? Take an account of it, in 1 *Cor.* 1. 30. pray mark here how Christ is the All of a believer, *Of him are ye in Christ Jesus, who of God is made*

made to us wisdome, and righteousnes, and sanctification and redemption.

So that you see if a Believer be a wise man, he may thank Christ for it; if he be a righteous man, if he be a holy man, he may thank Christ for it, for he of God is made to us wisdome, and righteousnes, and sanctification and redemption.

Lastly, in a word, are they saved? and indeed this is the complement, the complement of all the rest, are they saved, and none are saved but Believers, for sayes Christ, *He that believes shall be saved, and he that believes not shall be damned.*

The Believer is already in the state of salvation, as the unbeliever is in the state of Damnation; by Nature we are all children of wrath: Now Faith in Christ Jesus is the means that God appoints to free us from being children of wrath. Now hee that believes is past this, hee shall not bee condemned, he shall be saved, and how he comes to be saved, *'tis by Christ*, by believing in Christ.

Oh, who is the Saviour but Christ? To be in Christ is Heaven below, and to bee with Christ is Heaven above; but there is no being with Christ above, if we are not in Christ here below.

Thus you see, beloved, whatever it is that

that makes the Believer excellent and precious, it is Christ that makes him worth all that, he hath it all from Christ, Christ is his all in all: Now put all this together, and see if there be not great reason, that Christ should be precious to Believers.

Secondly, As Jesus Christ is precious, so he is most precious: Oh sirs, Angels are precious, Saints are precious, Friends are precious, Heaven is precious, but a Christ, a Saviour, is ten thousand times more precious than these; a *Believer* had rather have Christ without Heaven, than Heaven without Christ; *Whom have I in Heaven but thee, and there is none upon Earth which I desire besides thee*, Psal. 73. 25.

Let a Believer search heaven and earth, yet he will finde nothing comparable to God, to be near to him is our happiness, and to draw near to him is our holiness.

You will say, Beloved, life is precious, freedome is precious, health is precious, peace is precious, food and rayment is precious, gold and silver is precious, parts and gifts are precious, jewels and pearls are precious, kingdomes and crowns are precious; indeed they are in their places, but nothing in comparison of Jesus Christ.

Mark, sirs, what the Apostle saith, *Phil.* 3. 8.

3. 8. *Yea doubtless I account all things but loss for the excellency of the knowledge of Christ Jesus my Lord.*

I account all things but loss, nay, that is not all, *I count them but dung, that I may win Christ*; what is our life but a war-fare? And what is the world but a thorow-fare? it is onely the best of beings, that can bestow the best of blessings.

O how *good* is a *believers* God, that doth not only shorten his Pilgrimage for him, but sweeten his pilgrimage to him. Oh! Christ is a Believers all, and therefore he is more precious than all, he hath all in *Christ* and nothing out of *Christ*; there is not such a thing as a Believer is without him: by faith we have an interest in Christ, we have an interest in God, and by having an interest in God, we have an interest in all things; the believer is the only blessed man, the onely happy man, the only rich man, *Rev.* 21. 7. *He that overcometh shall inherit all things.*

O what a glorious inheritance are they born to, that are new born! all things are theirs, and they shall inherit all things; what can they desire more than all? all that Christ hath is theirs, his wisdome is theirs to teach them, his love is theirs to pity them, his spirit is theirs to comfort them, his

his Word is theirs to counsel them, his Mercy is theirs to save them, his Angels are theirs to guard them, his Righteousness is theirs to justifie them, his Power is theirs to protect them, and his Glory is theirs to Crown them.

Oh sirs, Christ cannot but be most precious to a Believer, because all his precious comforts come from Christ. The Lord Jesus is fairer than the faireſt, sweeter than the sweeteſt, nearer than the neareſt, and dearer than the deareſt, and richer than the richeſt, and better than the beſt, the *Elect Precious* is of all the moſt precious.

First, Because he is the greateſt gift that God can give, or we can receive; *God so loved the world, that hee gave his onely begotten Son*, this is more than if he had given us all the world; for God hath but one Son, and can make no more Sons, but God can make more worlds at his pleasure; this gift is God himself, and God can give us no greater gift than himself: wee may say as one said to *Cæsar*, when hee gave him a great reward; *This is too great a gift* (said he) *for me to receive*; yea, but it is not too great a gift for me to give, said *Cæsar*.

Secondly, Because he is the richeſt gift that ever was given, for Christ is all in all;

if he hath given us Christ, *He will give us all things else*, *Rom.* 8.32. He is that one thing needful that brings all things; yea, he is that gift of God, *If thou knewest that gift of God*, said our Saviour, *Joh.*4.10. *thou wouldst have asked for it, and begged it of me.*

Why is Christ called the gift of God? surely God hath given us more gifts then one; true, but as one Sun is more worth then all the Stars, so that this gift excels them all, according to the Proverb, We bless not God for Stars when the Sun shines; for when the Sun shines, the Stars appear not.

Thirdly, because he is the choicest gift that God hath to give, other gifts he gives promiscuously to good and bad, so as no man knoweth love or hatred by any thing that is before him, *Eccles.* 9.1. *Judas* had the bag, and *Dives* fared deliciously every day, when *Lazarus* would have been glad of his crumbs; but God never gives this gift to any but whom hee loves with his deerest, special, and eternal love.

Suppose some Prince should wooe a great Lady, and had a jewel worth a million, it may be he would scatter pieces of silver, or give some slight tokens of *favour* unto the servants, but the rich jewel that he gives

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to his Spouse, this jewel is Christ; *Abraham* may give to *Ishmael* a bottle of milk, but *Isaac* had the Inheritance.

Fourthly, The Lord Jesus is the rarest gift of all others whatsoever, Christ is a gift given but to a very few, here one, and there another; million of millions perish for not knowing nor trusting in Christ.

Oh what a rare jewel is Christ! though our soul is more worth than a world, yet a world of souls is not worth Christ; it is he that makes us blessed in life, happy in death, and glorious after death.

Fifthly, The Lord Jesus is the sweetest gift of all others, for if God gives us *Christ*, then he gives us all other gifts in his love, & they come as blessings sweetned to us, they that have this *good*, shal want no *good*: *The young lyons do lack and suffer hunger, but they that seek the Lord shall not want any good thing*, Psa. 34. 10. Now put all this together, and you will see a Christ to be most precious.

Thirdly, He is *altogether precious*. I told you the last day that Christ is *precious*, and indeed I told you the truth, for they are not only my sayings, but Gods sayings; therefore they are true, he is all precious, there is *nothing* in Christ but what is precious, he is amiable and desirable, he is ful-

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neſs and ſweetneſs, greatneſs and goodneſs, light & life, wiſdom and knowledge, pleaſures and treaſures, holineſs and happineſs; *Believers* injoy all things in Chriſt, and Chriſt in all things; he is the joy of a *Believers* life, and the life of a *Believers* joy.

Oh ſirs, Chriſt is precious, Chriſt is very precious, Chriſt is moſt precious, Chriſt is alwaies precious, Chriſt is altogether precious, from top to toe.

Firſt, His Name is precious, he is called a *precious ſtone*, in *Iſa.* 28. 16. Chriſt is there called a *precious ſtone.*

Secondly, His *blood is precious*, in 1 *Pet.* 1. 19. his blood is there called *precious blood*; I and well it may, for a drop of his blood is worth a Sea of ours, & yet he died our death, that we might live his life.

Thirdly, Faith is precious, in 2 *Pet.* 1. 1. Faith is there called *precious Faith*, the leaſt grain of faith is more worth than all the gold in *Europe.*

Fourthly, His promiſes are precious in 2 *Pet.* 1. 4. Giving to us exceeding *great* and *precious Promiſes*: Chriſts promiſes are called *great* and *precious Promiſes*; Why great, and why precious? they are great for their extent, and precious for their excellencies.

Fifthly, His gifts and graces are precious,

Prov.3.15. *More precious than rubies*, all things thou canst desire, are not to be compared to her.

Sixthly, His members are precious, in *Isa.*43.4. *Since thou hast been precious in my sight, thou hast been honourable*; here you see the members of Christ are called precious.

A believer indeed is a *Raven* in the worlds eye, but a *Dove* in Christs eye, the Saints in the worlds account are dung and dirt, but in Gods account they are jewels and pearls.

Graceless men look upon Gods people as cast aways, but God will give whole Kingdoms for their ransome: wicked men call the Saints factious, but God calls the Saints precious.

Indeed sirs, the scoffers and jeerers of the people of God in other ages, were but bunglers to the scoffers and jeerers of the people of God in our age.

Well, there is a time coming, when Christ will laugh at the ungodly, for now laughing at godliness, though holiness be that which a sinner scorns, yet holiness is that which a Saviour Crowns.

As you expect happiness from God above, so God expects holiness from you below; therefore be Godly as the godly.

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Seventhly, the reproaches of Christ are precious, in *Heb.* 11.26. *Esteeming the reproaches of Christ greater riches than the treasures of Egypt.*

I beseech you mark here, it is not here said that *Moses* did esteem the person of Christ, or the members of Christ, or the priviledge of Christ, or the glory of Christ greater riches than the treasures of *Egypt*, but hee esteems the reproaches of Christ above the treasures of *Egypt.*

Oh Beloved, the worst of Christ is better than the best of the world, *Christs cross* is sweeter than the worlds *crown*; the reproaches of Christ are greater riches than the treasures of *Egypt: Esteeming the reproaches of Christ greater riches than the treasures of Egypt.*

Will you give me leave to tell you that which few Believe, & that is, that afflictions be good and precious, few believe this truth, that afflictions are good and precious, and yet let me tell you, it is a great truth, and this I shall make appear.

Now Beloved, if I can prove that afflictions and reproaches for Christ be good and precious, which is the worst of Christ, then you will conclude with mee that *Christ is all precious.*

First, That must needs be good which comes

comes from the only good, now afflictions come from God who is the only *good*, *Psa.* 39.9. *I was dumb, and opened not my mouth*, ſaith *David*? Why? becauſe thou didſt it: I was ſilent, I did not ſpeak, why *David*? becauſe thou didſt it.

Secondly, that muſt needs be *good* which was ſuffered by the ſweeteſt *good*; now afflictions were indured by Chriſt, who is the ſweeteſt *good*; *He was a man of ſorrows, and acquainted with grief*, Iſa. 53.5.

Thirdly that muſt needs be *good* which fits us and prepares us for a *glorious* eſtate, the eternal *good*. Now thus doth affliction, *It was good for me that I was afflicted*, ſaith *David*, *Pſa.* 119.71. Do you ſee, Chriſtians, *It was good for me*, ſaith *David*, *that I was afflicted.*

Sirs, will you believe King *David*? will you believe *David* a Chriſtian? Will you believe *David* a Saint? Will you believe *David* a man after Gods own heart? why he tells you, *It was good for him that he was afflicted.*

But you will ſay, Why was it ſo good? Look in the 67 verſe, and there is the reaſon; for, ſaies he, *Before I was afflicted, I went aſtray*, a very ſatisfactory anſwer; *and therefore it was good for me that I was afflicted.* So again, in 1 *Cor.* 4. 17, 18. *For our light*

light afflictions which are but for a moment worketh for us; what do they work? *a far more exceeding and eternal weight of glory*: Do you know what they work for us? why a far more exceeding and eternal weight of glory.

Oh Christians under your greatest troubles lieth your greatest treasures, *afflictions* are good but not pleasant, sin is pleasant but not *good*, there's more evil in a drop of corruption, than there is in a sea of afflictions; God by affliction separated the sin he hates so deadly, from the soul he loves so dearly; by the greatest affliction God teacheth us the sweetest *instruction*. A Believer, when he lies under that *hand* that *doth* afflict him, he lies in that heart that doth affect him: Believers are crucified by the world, that they may be crucified to the world; the flesh is an enemy to sufferings, because *suffering* is an *enemy* to the flesh; it may make a man an earthly courtier, but it wil never make a man a heavenly martyr; they that carry not the *yoke* of *Christ* upon their necks, wil never carry the *cross* of Christ upon their backs; but a Believer studies more how to adorn the cross, than how to avoid the cross; none so couragious as those who are religious. A Believer never falls asleep for Jesus, till he fals asleep

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in Jesus; some glory in that which is their shame, and shall we bee ashamed of that which is our glory? It is an honour to be dishonoured for Jesus Christ? Tell me, O Believer, is not Christ with his cross better than the world with its crown?

Suppose, Christian, the furnace be heat seven times hotter, its but to make you seven times better: fiery tryals make golden Christian; sin hath brought many a Believer into suffering, and suffering hath kept many a Believer out of sinning: they that are here crossed for wel-living, shal hereafter be crowned for wel-dying; the losing of our heads makes way for the receiving of our crowns, God wil season our vessels with the water of afflictions before hee pours in the wine of glory.

By this you see, Beloved, that the reproaches of Christ are precious, it is better to be preserved in brine, than to rot in honey.

Fourthly, Jesus Christ is alwaies precious to Believers, he is more precious to them than a thousand worlds, because he is alwaies with them in all their trials, in all their troubles, in all their straits, and in all their afflictions: *in all their afflictions he was afflicted*, saith the Text. Oh sirs, who would not suffer with such a Companion as this?

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When thou passest through the Water, I will be with thee; and through the Rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee, Isa. 43. 2.

Do you see this, Christians? Christ is with you in the fire, in the water, and in the prison, in all places, and at all times, he never, never, *never leaves you nor forsakes you,* Heb. 13. 5. He beds and boards with you, hee lyeth down and riseth up with you, he is with you in life and in death, he goeth to the death-bed, and to Heaven with you. Jesus Christ is called a friend and indeed he is our best friend, *Cant.* 5. 16. *This is my beloved, and this is my friend, O ye daughters of Jerusalem.*

First, Jesus Christ is a faithful Friend.

Secondly, He is a prudent friend.

Thirdly, A careful or providing Friend.

Fourthly, A protecting Friend.

Fifthly, A compassioned Friend.

Sixthly, A constant Friend.

Seventhly, A loving Friend.

Eighthly, An everlasting Friend.

He loves us to the end, and there is no end of his love; he that gave his Image to us, loves his Image in us; Jesus Christ gave

gave himſelf for us, and to us, he loves us in himſelf, & as himſelf. Oh what a ſweet friend is Chriſt, God in giving Chriſt to us, gave his very heart for us. Now Beloved, how can Jeſus Chriſt but be alwaies precious to a Believer, who is thus alwaies with Believers?

Fifthly and laſtly, Why is Jeſus Chriſt ſo precious to Believers?

Firſt, Becauſe hee is a Believers life, *Col.* 3. *When Chriſt who is our life ſhall appear, then ſhall we appear with him in glory.*

Firſt, There is a three-fold life that flows from Chriſt, a life of grace, a life of comfort, a life of glory.

Secondly, Jeſus Chriſt is precious to believers, becauſe he is their light. Alas, alas, till we be in Chriſt we be in darkneſs, it is in his light that we ſee light, *Epheſ.* 5. 14. *Awake thou that ſleepeſt, and riſe from the dead and Chriſt ſhall give thee light.*

Thirdly, Chriſt is precious to Believers, becauſe he is their food, *My fleſh is meat indeed, and my blood is drink indeed*, John 6. Oh what choice fare have they to feed on, that have Chriſt to feed on. Oh ſoul, whatever thou art that haſt not Chriſt to feed on, thy bread is but periſhing bread.

Fourthly,

Fourthly, Jesus Christ is precious to Believers, because hee is their strength; take a man that is out of Christ, and hee hath no strength, no strength to withstand, or to overcome, *Without me*, said Christ, *you can do nothing*, John 15. *When we were without strength, Christ dyed for us*: To bee without Christ, and to be without strength, is all one.

Fifthly, Jesus Christ is precious to Believers, because he is their Righteousness and Holiness.

Sixthly, Jesus Christ is precious to Believers, because he is their Portion; hee is the terror of his Enemies, and the Portion of his People.

I might in a few particulars Anatomize the Believer, and begin with his head, and shew you all that he knows of the things of God, he's beholding to Christ for it: saies *Paul*, *God who hath shined into our hearts by the light of the Gospel in the face of Christ*. All the knowledge of God, all Gospel-light, all the knowledge of spiritual things, wee have all from Christ.

If you consider the believer in his heart, if you finde there a broken heart, a tender heart, a good and honest heart, a new Covenant-heart, how comes he by this? Why, he hath it onely from him in whom

the New Covenant is made, and that is Christ.

Consider the Believer in his graces, as faith, and love, and patience, and humility, and the rest; they have all from Christ, *John* 1. 16. *Of his fulness have we all received, and grace for grace*, there's not one Grace but we have it from Christ.

Consider him in his life, he is an honest & just man, who made him to differ, why is he not so ful of cheating tricks as other men? why, he hath not so learned Christ, Christ teacheth him to live at a more holy rate than others do, so that if the believer be better than others in his life, hee must say, thanks be to Christ for that; before I lived as vainly as others did, but now I have not so learned Christ.

Consider the Believer in his Priviledges, he is the Son of God, and it is by the Son of God; that he is the Son of God, *John* 1. 12. *To as many as received him, he gave power to become the Sons of God, even to them that believe in his Name.* So that if he be the Son of God, he must thank Christ for it; is he one of the Family-Royal, one of the chosen Generation, he must thank Christ for it, for it is in and by him alone that we have all the good which we enjoy.

Con-

Consider him in his comforts, he hath not one good day but it is from Christ: hath he comfort in Ordinances, in the society of Saints, and in Prayer? he must thank Christ for all this.

And thus I have given you a brief Anatomy of the Christian, and shewed you that Christ is his all in all, whatever hee is worth he is beholding to Christ for it. Now put all this together, and see what great reason there is that Christ should be precious to believers, and is it any wonder that these souls be enamoured so with Christ, that they think their lives not worth the living but for him, and in him, and for his sake?

Oh sirs, there is very great reason why believers set so high a value and esteem upon Christ, who is their all in all.

Application. The first Use shall be for Examination and Self-tryal; you have heard that Christ is precious, precious to God, to Angels, to Saints: but now oh soul, is Christ precious to thy soule? if Christ be precious to you, then all that which is precious to Christ is precious to you.

Oh that men would but deal truly with their own souls! many talk of grace, but want taste of grace; every one doth not live like a Christian that looks like a Christian,

every one doth not walk like a Chriſtian, that talks like a Chriſtian; many know what is to be done, but never do what is to be known; many wears Chriſts Livery, and do the Devils drudgery; many have hands as white as wool, and their hearts are as black as Hell, many think themſelves aſſuredly going to Heaven, as if they were already dwelling in Heaven; many think it ſhall go well with them hereafter, becauſe it is ſo well with them here; many lie down with ſuch hopes in their beds of reſt, which they dare not lie down withal in their beds of duſt; many appear righteous, who are only righteous in appearance; but ſuch as deceive others with a falſe ſhew of holineſs, deceive themſelves with a falſe hope of happineſs.

Remember Chriſtians, that the ſheeps Coat ſhall be taken off from the Wolves back: If there be nothing done by your ſouls on earth, there will be nothing done for your ſouls in Heaven; there is no making out our ſalvation, but by working out our ſalvation.

God bindes up none in the bundle of life, but ſuch who are the heirs of life; there is no living a life that is vitious, and then dying a death that is *righteous*. O therefore examine your ſelves. I ſhall propoſe four

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queſtions to bee reſolved by your own hearts.

Firſt, What intereſt have you in him?

Secondly, What influence have you from him?

Thirdly, what *affections* bear you to him?

Fourthly, What preparations make you for him?

O *Chriſtians*, that you would conſider well theſe weighty things. Tell me O ſoul what did *Judas* get by his deceitful dealing, nothing but a halter, in which his body was hanged, and a fire in which his ſoul was burned. Though the earth may keep a wicked man living, yet Heaven will not take a wicked man dying. I ſay therefore examine your ſelves.

Secondly, I ſhall ſpeak a little by way of Exhortation, and ſo conclude.

Firſt, If Jeſus Chriſt bee ſo precious, O then open the door of your affections to *Chriſt*, that *Chriſt* may open the door of Salvation to you; open to the God of Glory, that hee may make you glorious. *Behold the God of Heaven ſtands at the door of your hearts and knocks*, Revel. 3. 20. *Behold I ſtand at the door and knock, if any man will hear my voice and open the door, I will come in to him and ſup with him, and he with mee*; hee knocks by his word, by

his rod, by his ſpirit, by his mercies, by his judgements, by conſcience, and all is that he may come in and ſup with you. Now ſinners, wil not you open the door of *your* hearts to Chriſt, that Chriſt may open the door of heaven to you? if you ſhut Chriſt out of your hearts, he will ſhut you out of heaven, and what will you get by that? Oh ſirs, hee hath gold to inrich you, wine to chear you, bread to nouriſh you, righteouſneſs to juſtifie you, mercy to ſave you, happineſs to crown you.

Secondly, Let all that which is precious to God, be precious to you. Firſt, the Son of God. Secondly, the Book of God Thirdly, the Day of God. Fourthly, the Ordinances of God. Fifthly, the Miniſters of God. Sixthly, the people of God.

O let theſe be precious to you; the people of God are very precious to God: A Saint is as glorious in his greateſt miſery, as a ſinner is miſerable in his greateſt glory.

The Lord give a bleſſing to what hath been delivered.

WON-

WONDERFUL

Canticles 5. 16.

He is altogether Lovely.

Doct. *That Jesus Christ is Infinitely and Superlatively lovely.*

TO be in a state of Grace, is to be miserable no more, it is to be happy for ever. Faith, that unites *Christ* and sanctified souls together on earth, and Love that unites God and glorified souls together in Heaven.

Oh believers, you are those Worthies of whom the world is not worthy, Jesus Christ from one Saint hath more glory given to him, than he receiveth from all the world beside; we owe not onely our service to *Christ*, but we owe also our selves to Christ.

I shall now make some entrance upon our Lord Jesus Christs seventh famous Title, which is *Wonderful*; this is one of Jesus Christs lovely Titles, in *Isa.* 9. 6. *He shall be called Wonderful.*

The point that wee shall lay down

and ſpeak to from hence, is this.

Doct. *That a Believers Saviour is a wonderful Saviour.*

He is wonderful in the eyes of all; Angels and Saints for love, the World and Devils for fear wonder at him.

For the opening this excellent point, take theſe particulars.

1. Chriſt is wonderful in his Nature.
2. He is wonderful in his Perſon.
3. He is wonderful in his Incarnation.
4. He is wonderful in his Saints.
5. He is wonderful in his Offices.
6. He is wonderful in his Miracles that he wrought.
7. He is wonderful in his Humiliation.
8. He is wonderful in his Conqueſt.
9. He is wonderful in his Aſcention.
10. He is wonderful in his Exaltation.
11. He is wonderful in his workings towards his Saints.

Laſtly, he is wonderful in his coming to Judgement.

Some have more time than matter, but I have now more matter than time; therefore I muſt omit much precious matter for want of precious time.

Beloved, I ſhall handle but one of all theſe particulars, and that is the ſeventh.

That Jeſus Chriſt is *Wonderful in his Humiliation.* This

This is the Head we shall now insist upon, and indeed this is one of the greatest wonders of all, that he that was so high, should bee brought so low; that hee that was so rich, should become so poor; that the *Lord of Life* should dye, and the great God to become a Babe; and the Eternal Word, not able to speak a word; that he that made the Law, should be made under the Law; he that was more excellent than all the Angels, became lesser and lower than the Angels.

Oh ye Angels, how stand ye amazed at this? That the Lord of Heaven and Earth should become a servant to his own servants, *Phil.* 2. 7. *He took upon him the form of a servant*, this must needs be wonderful to all the Angels in heaven. But to proceed,

First, Jesus Christ *took upon him our Nature*, *Heb.* 2.16. God could stoop no lower than to *become* man, & man could be advanced no *higher* than to be united with *God*.

He that before made man a soul after the Image of God, now made himself a body after the Image of man. For man to be like to God is a wonder, but for God to be like a man is a great wonder.

But when was it that Jesus Christ *took* upon him our nature, when it was in *innocency*, free from all *misery* and *calamity*? no, no,

but when it was at the loweſt, after the fall, when it was moſt beggarly, moſt wretched, muſt bloody, moſt accurſed, moſt ſinful, moſt feeble; *When wee were without ſtrength, Chriſt died for the ungodly*, ſaies the Apoſtle, *Rom.* 5. 6.

Now my Brethren, that Jeſus Chriſt ſhould take upon him our condition, our frailty, our curſe, our ſin, our nature, when it was thus low, thus poor, thus wretched, Oh this is a wonder of wonders, and yet this you ſee did Jeſus Chriſt.

Oh wonderful Redemption! muſt God take upon him our frailty? had wee ſo far ran upon the ſcore of Vengeance, that none could ſatisfie but God himſelf? could hee not have ſent his Angels or Saints, but muſt come himſelf in perſon? No, no, Angels nor Saints could not do it; but if Chriſt will ſave us, hee himſelf muſt come and dye for us.

Secondly, Our Saviours humility deſcended very low, he was born of a poor Maid of no account or Reputation; was there never a great Lady or Gentlewoman in *Jeruſalem*, for this great Prince of Heaven and Earth to be born of, but that he muſt be born of a poor deſpiſed Virgin?

Yea certainly, there were Gentlewomen ſtore in *Jeruſalem*, but our Lord Jeſus Chriſt

Christ regardeth not the rich no more than the poor.

Secondly, hee was revealed to poor Shepherds, not to Emperours and Kings, not to Rulers and great men, not to Doctors and Learned men, not to *Cæsar* at *Rome*. I say, the Angel did not go and declare this joyful tydings and good news to *Cæsar* at *Rome*, but to *poor Shepherds in the field*. *Luke* 2. 8, 9.

Thirdly, he was born in a *Stable*, *Luke* 2.12. Not in a fair House or Palace, not in a Parlour or Chamber, no, but in a Stable where Horses and Beasts are fed.

Fourthly, he was wrapt in clouts, and laid in a Manger, they were not clouts of fine linnen or silk, not cloath of silver, or gold, nor precious Robes, but poor and mean, like to Beggars rags.

Now beloved, put all this together, and tell me what is more wonderful than this: Oh wonderful, wonderful Redemption!

Oh humility, humility! how great is thy riches that are thus *commended* to us? thou pleasest men, delightest Angels, and confoundest Devils, and bringest thy Creator to a Manger: Oh sweet Jesus, thou conqueredst Death by dying.

Thirdly, the third wonder in *Christs* humi-

miliation is this, he became poor; that hee that was ſo rich became ſo poor; that he that was Lord of all, had nothing at all, he that made Heaven and Earth had no habitation of his own; he that gave Crowns of Victory, of Life, of Glory to others, had no Crown himſelf here, but a Crown of thorns; the *Foxes* and the *Fowles* had more than Jeſus Chriſt, *Mat.* 8. 20. *The Foxes have holes, and the Birds of the air have neſts, but the Son of man hath not where to lay his head.*

The Foxes had holes to lay their heads in, but Chriſt had no place to lay his head in; as he was born in another mans *houſe*; ſo he was buried in another mans *tomb*: *You know*, ſays the Apoſtle *the grace of our Lord Jeſus Chriſt, though he was rich, yet he became poor*, 2 *Cor.* 8. 9. Yet became he poor, I, poor indeed; and ſo poor, that he had not a penny; you will ſay that man is very poor that hath not a penny.

Truely, Such a one was Chriſt, he had not a *penny to pay tribute*, till he got it of a *fiſh*, *Mat.* 17. And when he was to ride in pomp to *Jeruſalem*, he had no Coach, no Chariot, no Horſe or Beaſt of his own, he was fain *to ride upon another mans Aſs*, *Mat.* 21. 1, 2.

Oh ye bleſſed Saints, admire and wonder

der at this, is not he the *brightneſs* of God, the *Paradiſe* of Angels, the *Beauty* of Heaven, the *Redeemer* of Men, the *Deſtroyer* of Death, the *King* of Saints? and that he ſhould become ſo poor for us, Oh! this is a wonder to Angels and men.

Fourthly, The fourth wonder in Chriſts humiliation is this, *That he ſhed his blood ſix times for poor ſinners*, and this is a great wonder.

Firſt, The firſt time was, when he was Circumciſed at eight days old.

O what a bleſſed Jeſus is this, what, ready for the ſacrifice already? what, but eight days old, and yet ſhed thy blood for the ſalvation of mans ſoul?

Secondly, The ſecond time was when he was in his agony, when he was in the Garden: *Mathew* tells us, that *his ſoul began to bee ſorrowful. Sore amazed*, ſays *Mark*, Mark 14. *to be troubled*, ſays *John*, John 12. *now my ſoul is troubled, what ſhall I ſay? ſave me from this hour.* Troubled, O Lord! what, thou that bindeſt up the proud Waves of the Sea, thou that turneſt the hearts of Kings as the Rivers of Waters, thou that laideſt the foundations of the earth, and ſpreadeſt the Heaven as a Curtain, thou that guideſt the Stars, and thundereſt in the Clouds, thou that upholdeſt all things

by

by the Word of thy power, and what, thou troubled?

Oh the horrour, the terrour, the ſorrow that ſeized upon the ſoul of Chriſt! ſays *Luke*, *He began to be in an agony*, Luke 22 44. He began to be in an Agony, and he ſweat, what, not natural ſweat, *but blood*, he was in a bloody ſweat all over, hee ſweat *clods of blood*, as the Original hath it.

Oh how did Chriſt come ſwimming to us in blood, & have not we a tear to ſhed for all thoſe ſtreams of his? we did eat the ſowre grapes, and his teeth were ſet on edge; wee climb'd the tree and ſtole the forbidden fruit, and Chriſt he went up the ladder of the croſs and died.

Oh how lovely ſhould Chriſt bee in our eyes! we ſhould wear this Crucifix in our hearts, and treaſure it up as *Moſes* did the Manna in the pot.

Chriſts Croſs, ſayes one, *is the golden key that lets us into Paradiſe*, and the Angel with the flaming ſword is turned out, his red blood waſhed away our red ſins.

But thirdly, he ſhed his blood for us, when his cheeks were nipt and tore, *the pulling off the hair*, as the Prophet ſpeaks, *Iſa. 5. 6. I gave my back to the ſmiters, and my cheeks to them that pulled off the hair.*

hair. Some bee of opinion that Chriſts cheeks were rent to his very chin, and his beard was all pull'd off; both very likely to be true, neither of them could be without much blood, for we find that the *Souldiers did blind-fold him, and then ſmote him on the face, and bid him read who it was that ſmote*, they made ſport of it, *Luke* 22.64. Oh how was that face of his maſſacred and covered with blood, that was brighter than the Sun.

He that was fairer than the ſons of men, he that is the great gliſtering and ſparkling Diamond in the Ring of Glory, how was hee beſpotted and beſmeared with blood? Oh ye hard of heart, ye ſtubborn of heart, and indeed too ſtubborn are wee all; if judgement and the hammer will not break your hearts, let love and mercy do it: Look unto Chriſt and ſay, Haſt thou ſuffered this for me, and ſhall not I love thee, O Lord, and ſerve thee, and obey thee, and honour thee? ſo ſay, and ſo do, and the Lord ſay, *Amen.*

But then fourthly, Chriſt ſhed his blood when the *Crown of prickling Thorns was put upon his head, Mat.* 27. Some of the Fathers ſay that hee received ſeventy two wounds in his head; certainly there could not but much blood come out. Oh what a

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ſight was this to behold that head of his that was as the moſt fine *gold*, as the *Spouſe* expreſſeth it, to bee now covered with *thorns*, and rent with *thorns*, that he ſhould wear the prickling Crown of ſharp *thorns*, that was fit to wear the Crown of glory.

Fifthly, A fifth time when he ſhed his blood, was when his hands and feet were nailed to the Croſs; theſe beautiful feet of his that came skipping upon the *mountains* bringing the glad tidings of peace and ſalvation, skipping as *Gregory* ſaith, *from the Throne to the cradle, from the cradle to the croſs, and from the croſs to the Throne again.* How were theſe bleſſed hands of his nail'd and made faſt to the croſs? Oh ye bleſſed ſpirits, *look* down from heaven & you may ſee even the *Almighty* kneels at the *feet* of men. Oh ye Angels, how ſhould you be amazed at this, to ſee your Lord & Maſter ſo far deny himſelf, as to take upon him the form of a ſervant. We ſaw Jeſus, ſaith the Apoſtle, made a little lower than the Angels, to ſuffer death; the Creatour not only become a Creature, but inferiour to ſome of the Creatures, which he had made. O ye bleſſed Saints, why do you not wonder at this wonder? to ſee the Beauty of Heaven, the Paradiſe of Angels, the brightneſs of his Fathers glory,

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the Redeemer of man thus to humble and take upon him mans nature, for the ſalvation of mans ſoul.

Sixthly and laſtly, *Chriſt* ſhed his blood when the Spear was thruſt into his ſide, out of which preſently guſhed out water and blood, *Joh.9.* Some ſay, that the Souldier that pierced *Chriſt* with a Spear, was a blinde man, but our Saviours blood ſprinkling out upon his eyes, reſtored him to his ſight, and he became a Convert, a Preacher, and a Martyr; you will ſay a very ſtrange Cure, that the Phyſitian ſhould bleed, and his blood ſhould be of that vertue, that we ſhould all be ſaved. Phyſitians be uſually liberal of other mens blood, but ſparing of their own; but it was not ſo with our Phyſitian, in ſtead of the Patients bleeding in the Arm, hee bled in the Side. Why doſt thou ſhowre down thy blood, and come ſwimming in thy blood? Is not a drop ſufficient? One drop, ſaith *Luther*, is more worth than Heaven and Earth. Oh love without meaſure! Oh wonderful Redemption! that God ſhould take upon him mans frailty, this is wonderful indeed. Is it not enough for a King to pardon a Thief, but that the King himſelf ſhould dye for the Malefactour? this is beyond expreſſion: thus did our bleſ-

bleſſed Lord, our bleſſed Saviour, he dyed that we might live, he went and ſuffered in his Agony, that he might ſtay us with flaggons, and comfort us with Apples, he endured the greateſt pain, that we might enjoy the ſweeteſt pleaſures. Oh how lovely, how lovely was Chriſt in his ſufferings! who would but love thee, thou King of Saints? Oh Chriſtians, conſider how much thy dear Lord and Saviour hath ſuffered & undergone for thee. O precious blood, it redeems us, it cleanſeth us, it waſheth us, it juſtifies us, it ſanctifies us, it reſtores us to God, and brings us to Heaven.

Fifthly, Another wonder in Chriſts Humiliation is this, he ſuffered in his ſoul, *Mat.* 26. 38. *My ſoul is exceeding ſorrowful, even unto death*, ſaid Chriſt. Oh what a word was this for a God to ſpeak, to ſay, *My ſoul is exceeding ſorrowful, even unto death*; for a man to ſay ſo, is no great wonder, but for a God to ſay ſo, Oh this is a great wonder indeed, the ſufferings of his ſoul, was the ſoul of his ſufferings. Chriſt yielded his ſoul for our ſouls, his ſoul in our ſouls ſtead.

Many of the faithful ſervants have ſuffered much in their bodys; as the Martyrs that were rack'd, and burnt, and ſawna-ſunder, but they had much freedome in their

their ſouls, their ſouls were full of much ſpiritual joy and comfort: But now Jeſus Chriſt did not only ſuffer in his body, but in his ſoul, and this is that which makes the wonder the greater, that Chriſt ſuffered in his ſoul, he drank the cup of affliction, that we might drink the cup of conſolation; hee taſted death for us, that wee might taſte life for him: Chriſt was forſaken, that we might never be forſaken.

Sixthly, A ſixth wonder in Chriſts humiliation is this, that Jeſus Chriſt ſhould ſuffer himſelf to be ſo much mockt: hee was mocked as *Sampſon* was by the *Philiſtines* when his eyes were put out; and truly this is a great wonder.

Firſt, If we conſider who Chriſt was.

Secondly, If we conſider who they were that mockt him; Chriſt he was God, the God-man, they were but duſt and aſhes.

Firſt, They did ſpit upon him.

Secondly, They blind-folded him.

Thirdly, They *crowned* him with *thorns*.

Fourthly, They put a reed into his hand in ſtead of a Scepter.

Fifthly, They cloathed him with purple garments.

Sixthly, They bowed their knees to him in ſcorn.

Seventhly, They ſaluted him with *Hail King of the Jews.* Eighth-

Eighthly, they made him carry his own croſs on which he was hanged, as Malefactors go with halters about their necks to Execution, ſo they made Chriſt carry his croſs.

9 They reviled him, waging their heads.

10 They crucified him with two thieves, and in the midſt of them, as though hee had been the Prince of thieves, the greateſt Malefactor of them all.

11. They inſulted over him in his miſery: thus they never left him, till his ſoul left the world; and all this they did in ſcorn to him, that they might make his death the more painful and ſhameful. O ſirs, this is no ſmall wonder, if we conſider how *Jeſus Chriſt* was mockt.

Seventhly, The ſeventh wonder in the humiliation of *Chriſt* was this, he ſuffered much from his Father, here's a wonder if you talk of wonders. *Jeſus Chriſt* did not only ſuffer from *Jews* and *Gentiles*, but *Scribes* and *Phariſees*, *Judas* and *Pilate*, wicked men and Devils, but hee ſuffered too from his Father; and this is that which makes the wonder the greater, *Iſa.* 10.53. It pleaſed the Lord to bruiſe him, he hath put him to grief. Mark, one would have thought if God would ſpare any it ſhould have been his *Son*, his own *Son*, his

his *beloved* Son, his *begotten* Son, his *bosom* Son, & yet God spared him not a jot, *Rom. 8. 32. he that spared not his own Son, but delivered him up for us all.* Mark here, God did not spare him, but delivered him up for us. If Jesus Christ will come and take our sins upon him, God *will* not spare him, but let out the fulness of Justice, and Justice to the full upon him, till he hath paid the uttermost farthing of Justice. O blessed Jesus, didst thou undergoe so much for our *sinning*, for our *offending*, for our *rebelling*: O then what infinite cause have we to love thee, and obey thee, and honour thee, for the more hee hath done and suffered for us, the dearer ought he to be unto us.

Eighthly, the last *great wonder* that I shal *mention*, is this, Christ *foresaw* all this, and yet he willingly *undertook* it to save mankind: *Christ* knew *before* he came *from* heaven how his *Country-men* the *Jews* wou'd use him, & that one of his *family* would *betray him*, Joh. 6. 4. says the Text, *Jesus knew from the beginning, who should betray him*; nothing was in the *womb* of time that was not first in the *womb* of Christ, *he knew it from the begining*, says the text; now that *our* Lord Jesus Christ should fore-know all this most *wonderful* misery that he endured, yet that he *should* come freely, willingly & joyfully,

fully from Heaven to dye and ſuffer, by and for ſuch poor wretches as we are, here is a wonder to angels and men, *Heb.* 10.11 *Lo I come*, ſaith Chriſt, *to do thy will, O God.* Lo I come, and what was it he was to do? why, to ſuffer for poor man, to redeem poor man. Do you ſee here, ſirs, what great love Chriſt bore to his people, rather than they ſhould be in Hell and be damned, Jeſus Chriſt would come from Heaven & ſuffer all this for them, though he knew before how he ſhould be uſed. Oh this is a great wonder, dear Chriſtians, methinks ſuch a pearl ſhould ſparkle in our eyes, we ſail to Glory not in the Salt Sea of our tears, but in the Red Sea of Chriſts blood. Truly it is wonderful to think how much Jeſus Chriſt did for us, and how little we do for him; the greater his ſufferings were, the greater were our ſins; the greater his pain was, the greater ſhould be our love to him again.

I ſhall make of this point, a Uſe of Information and Exhortation.

Uſe 1. Firſt, is it ſo that a believers Saviour is a wonderful Saviour? then it informs us of eight things.

Firſt, my firſt inference is this, that Chriſts ſufferings were great ſufferings in what he indured from men in his body, and

and in what he ſuffered from God in his ſoul. Chriſt did not onely endure pain in his body, but agony in his ſoul. Oh the ſea of ſufferings, the ſea of ſorrow, the ſea of blood, the ſea of tears, that our bleſſed Saviour waded through, to come and bring peace to our ſouls, ſalvation to our ſouls, grace and glory to our ſouls. He ſuffered from God, he ſuffered from men his enemies, he ſuffered from men his friends, he ſuffered from Devils; he ſuffered in his Name, he ſuffered in his Members, he ſuffered in his body, he ſuffered in his ſoul; the cauſe was our ſins, the elect, our ſalvation. If you look through the Chronicle of his life, you ſhall find his whole life full of ſorrow and miſery, *He was perſecuted, he was tempted, he was reproached he was falſly accuſed, he was apprehended, he was betrayed, he was crucified*: What ſhall we ſay more? what can be ſaid more? Hee was ſo full of ſorrow, he took his Name from ſorrow; our Lord Jeſus Chriſt is called *a man of ſorrows*; Iſa. 53. 3. *a man of ſorrows, and acquainted with grief.*

Now judge firſt, whether Chriſts life was not full of ſorrows; he took his Name from ſorrow. O ſweet Jeſus, thy ſufferings were great ſufferings; that's my firſt Inference.

Se-

Secondly, Jesus Christ suffered by himself, but not for himself; he was alone in his sufferings, neither Angels nor Saints bore any part with Christ in his sufferings; no, he drank the bitter cup alone, *He alone purged our sins*, Heb. 1. 3. *He alone, he by himself*, says the Text, *purged our sins*; No, Christ had none to help to bear his heavy burden with him, he bore it himself alone. But my Beloved, though our Lord Jesus Christ suffered by himself, yet he did not suffer for himself, he suffered for us, hee suffered that which we deserved, *Isa.* 53. 4, 5. *He hath born our griefs, and carryed our sorrows, hee was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes are we healed.*

Do you see here Christians, how many *ours* here are? our griefs, our sorrows, our transgressions, our iniquities, our peace; you have here five *ours*: so again, *For our sakes he became poor*, 2 *Cor.* 8. 9. Mark, for *our sakes.* Beloved, he was born for us; *Unto us a Childe is born*; he was given for us, *to us a Son is given*, Isa. 9. 6. *He was made a curse for us*, Gal. 3. 13. The Text tells us, *Hee was made a curse*, but it was *for us*: *He was delivered up for us*, Rom. 8. 32. *Who spared not his own Son, but delivered him*

him up for us all. Oſirs, all theſe things they were for us, born for us, given for us, made a curſe for us, made ſin for us, delivered up for us, lived for us, dyed for us, and is now *in heaven interceding for us*, Heb. 7. 25 So that my brethren, all that our Lord Jeſus ſuffered, it was not for himſelf, but it was for us; our bleſſed Saviour ſuffered for us, that we might not ſuffer.

This is the ſecond Inference.

Thirdly, my third is this, that it is more for Chriſt to ſuffer any thing, than for all men and Angels to ſuffer all things.

Pray mark firs, if all the Kings and Emperors in the earth, ſhould have left their Thrones, their Crowns, their Kingdoms, their Scepters, their Glory, their Honors, and Princely robes, and have come, and took upon them a poor *Lazarus*'s condition, to go poorly, and fare hardly, and die ſhamefully, why all this had not been ſo much as for Jeſus Chriſt the *Son* of *God* to have ſuffered the leaſt thing he did ſuffer.

Nay further, I ſay, if all the Angels in Heaven, and men on earth had come and ſuffered, and died ten thouſand deaths, it had not been ſo much put all together, as it was for *Chriſt* to *ſuffer* any thing, becauſe they are *Creatures*, he the *Creator*; they are *Servants*, he the *Maſter*; they are *Subjects*,

he the Prince; they are mean, he is Mighty; *he is King of Kings, and Lord of Lords*; *he thought it no robbery to be equal with God*; Phil. 2. 6.

Now I say, it would not have been half such a *wonder* if all the Angels in Heaven, and men on earth; had come and suffered, as it was for the Son of God.

Oh this is a *Wonder of Wonders*, his sufferings were *Wonderful*, his humility was *Wonderful*, his patience was *Wonderful*, his love was *Wonderful*, greater love could none shew, he loved us so that hee dyed for love.

Now I beseech you consider this inference which was this, that it is more for Jesus Christ to suffer any thing, than for all men and Angels to suffer all things.

And indeed sirs, let me tell you, I want words to express it, or set it forth, for there is both want of words, and want in words to express this matter.

Fourthly, my fourth inference is this, in what a miserable case lay we, that our Lord & Saviour Jesus Christ must endure all this, suffer all this, bear all this, undergo all this for poor sinners, in what a miserable case lay we in think you? certainly the misery of man was very great, that man should need such redemption as this.

Oh

Oh what a breach had sin made between God and us, that the Son of God must come from heaven to earth to suffer all this?

Oh sirs, mischievous sin, I say mischievous sin had *undone* us, sin had robb'd every one of us of six jewels, every of which jewel were more worth than heaven and earth. Would you know what jewels they be that sin hath robb'd us of? I will tell you, and then you will say with me, that we were in a very miserable case.

First, It robs us of the Image of God: was not this a precious jewel think you? I say it robbed us of the Image of God, and drawed in man the Devils picture. Malice is the Divels eye, Oppression is the Devils hand, Blasphemy is the Devils tongue, and Hypocrisie is the Devils cloven foot.

Secondly, sin robs us of our sonship, and made us slaves to the Devil; slaves to sin, slaves to the world, and slaves to our selves. This is another jewel we lost.

Thirdly, it robs us of our friendship with God, and made us enemies to God, enemies to Christ, enemies to our souls, and enemies to all that is good.

Fourthly, it robs us of our communion and fellowship with the Father, Son, and

Spirit, and makes us ſtrangers and aliens.

Fifthly, it robs us of our rights and priviledges of Heaven and heavenly things, and makes us the children of wrath, and heirs of hell.

Sixthly, it robs us of our *Honour* and *Glory*, and made us vile and miſerable, as you may ſee, *Iſa.* 1.6. *There was no ſoundneſs from the crown of the head to the ſole of the foot.*

Now ſirs, put all this together, and then ſee whether or no wee are not miſerable, and whether we did not need a *Saviour* to come and deliver us from this miſery into which our ſouls were plunged.

Now here is our happineſs, Chriſtians, in Chriſt wee have all theſe jewels again that were loſt in the old *Adam*, the glorious Image of God, our ſon-ſhip, our friendſhip, our fellow-ſhip, our priviledges, and our glory and honour, we have all again by Jeſus Chriſt.

O ſirs, man was in a very ſad condition, man had brought himſelf into a ſad condition, our condition was a miſerable condition.

Fifthly, a fifth inference is this, Jeſus Chriſt brought life to us, but we brought death to him; a life of grace, a life of comfort, a life of glory. Chriſt brought glory

to

to us, but we brought *ſhame* to him; Chriſt brought *riches* to us, but we brought *poverty* to him; he brought joy to us, but we brought ſorrow to him, ſorrow upon ſorrow; we put a *crown* of *thorns* upon Chriſts head, Chriſt puts the *crown* of *glory* upon our heads. We thought the earth *too good* for Chriſt, and would not let him live here, but put him to death, but Chriſt thinks not heaven *too good* for us; we be aſhamed to own Chriſt before men, but Chriſt is not aſhamed to own us before his Father and his holy Angels. We condemn Chriſt, but Chriſt juſtifies us.

Oh ſirs, think of your unkindneſs to Chriſt, and let the conſideration of his infinite love and favours to you, draw out your affections after him.

That's the fifth.

Sixthly, My ſixth inference is this, all believers have exceeding cauſe to bleſſe God for *Jeſus Chriſt*; *God* the Father gave *Chriſt* to us, to us *who* were *not* his friends, but enemies; to us *who* were *not* ſons, but ſlaves; to us *who* were *not* Angels, but men; to us *who lov'd not God*, but *hated him*.

Oh have not we cauſe to bleſs God for *Jeſus Chriſt?* in *John* 3. 16. *God ſo loved the world, that he gave his only begotten Son, that whoever believed in him ſhould not periſh, but*

have everlasting Life. Oh sirs, what a gift is *Jesus Christ.*

Seventhly, If *Jesus Christ* be so wonderful, oh then how vile a thing, how base a thing is it for the hearts of men to prefer any thing before *Jesus Christ?* I beseech you and I beg of you all to minde this Inference.

Surely sirs, if *Jesus Christ* be so wonderful, so precious, so lovely, so rich, so sweet, so rare; O then it is a most abominable thing, a wicked thing, a vile thing to prefer any thing before *Jesus Christ.*

Oh I may speak it with grief of heart, there bee too many in the world that set light by Christ, and make nothing of Christ, and love not Christ, and prefer every base lust before Christ, though there is nothing more cursed than this, yet there is nothing more common than this, Christians, for men to prefer the vilest of things before Christ.

First, The wicked Worldling he prefers the trash of this world before *Jesus Christ*; he can leave hearing, and praying, and reading, and fasting, to follow the world; he prefers gold before God, earth before heaven gain before glory, his corruptible silver before his Saviour.

O thou wicked worldling, thou wretched

ed worldling, can thy riches save thy soul, let me ask thee, can thy riches deliver thee from Hell, can thy riches bring thee to Heaven, that thou thus preferrest them before Christ?

Oh the Lord Jesus will come in flames of fire to take vengeance on such, and then thou wilt know to thy cost, and pain, and torment, that thy riches cannot keep thee out of Hell, much less bring thy soul to Heaven, then thou wilt see thy folly, when it is too late.

Secondly, *Drunkards*, wicked *drunkards* prefer their drunkennesse before Christ; the *Drunkard* prefers his pots before Christ, the *Drunkard* wades through a sea of drink to his Grave; he can sit a day or whole night in an Ale-house, and think it but a little time; but an hour in the Service of God, oh how tedious is that!

Oh thou drunkard that now turnest off thy cups so fast, God Almighty hath a cup for thee, but not a cup of Sack, nor a cup of Beer, but a cup of Wrath, which thou shalt drink to *eternity*, which is worse than to *drink* scalding hot lead down thy *throat*; he hath so much liquor here, not onely to drink to quench his thirst, but to drink to excess, till he say and do hee knows not what; in Hell he shall have little enough,

there is never a Tavern or Alehouſe there, no, there is not a drop of water to be got all Hell over.

O thou wretch, thou ſhalt live in burning flames, and thy tongue ſhall cleave to the roof of thy mouth, & if thou wouldeſt give a thouſand worlds for one drop of water, thou ſhalt not have it: and therefore I beſeech you, if any ſuch there are here, in the Name of God hear and fear, and do no more ſo wickedly.

O, I would not be in thy condition for ten thouſand worlds, and yet I cannot but have bowels of pity towards thee, which conſtrains me thus to ſpeak, knowing thy condition better than thou doſt thy ſelf.

O, couldſt thou but ſpeak with thy fellow drunkards that are now in Hell, O what dreadful ſtories would they tell thee of their burning, and ſuffering, and pain, and torments: ſome are in Hell already, for the ſame ſins you live in, and if you live and dye without Chriſt, you ſhall bee e're long with them.

Thirdly, The ſwearer, the blaſphemous ſwearer, prefers his Oaths before Chriſt: many can ſwear by their *Creator* and *Maker*, and ſpeak proudly, and look highly, and walk contemptuouſly, as if there were no God to puniſh, no Devil to torment.

Well

Wel, let me tel thee, O thou swearer; that now delightest in cursing, thou shalt be ere long, sent with a curse to a cursed place, *depart ye cursed into everlasting flames*, will Christ say to such persons.

Lastly, the proud person prefers his pride before Christ: if a fine suit of cloaths did lie on the one hand, and Christ on the other, the proud person would rather put on the suit of cloaths than Christ.

O I beseech you, sirs, consider what a vile and abominable thing it is to prefer any thing before Christ, *Consider this*, saies the *Psalme*, *ye that forget God*, *lest he tear you in pieces, and there be none to deliver you.*

O poor wretch, consider of that Text, thou liest open to all the judgements in this life, and to all the torments in the life to come, all ye wicked ones that prefer any thing before Christ.

Eighthly, The last Inference is this, if Jesus Christ be so wonderful, O then every one that *heareth* of *Christ* should think it to be a most dreadful thing to miss of *Christ*.

O Christians and Friends, consider of it, certainly that man or womans condition must needs be sad indeed that lives and dies without Jesus Christ.

O poor wretch, the Devil looks but for a *look* from *God* to come and rend thee and

tear thee in pieces, and drag thy soul to hell. Poor soul, thy soul is in danger every hour of being arrested by death, and carried prisoner to hell.

O sirs, I beseech you do you think and consider with your selves what a sad thing it is to miss of Christ. Until a man is in Christ he hath nothing, he knows nothing he injoyes nothing, and can do nothing, and is fit for nothing, and is worth nothing, *Prov.* 10.20.

Oh I beseech you that you would consider seriously, consider that of all miseries this is one of the greatest miseries to miss of Christ: we are never able to lament the loss of that poor soul that looseth Jesus Christ, all losses be wrapt up in that one loss; and therefore I beseech you all, both good and bad, bethink with your selves what a sad condition that person is in that misseth of Christ. So much for this Use of Information.

A Believers Golden Chain.

I Come now to the second Use, and that is a Use of *Exhortation*; and here I shall make a *Golden Chain* of *twelve Links*, for Believers to wear about their necks.

1. Hear the best Men.

Read

Read the beſt Books.
Keep the beſt Company.

Firſt, Hear the beſt men, Oh ſirs, hear a ſoul-enriching Miniſter, a ſoul-winning Miniſter, a ſoul-ſearching Miniſter, one that declareth the whole Counſel of *God*, that gives the Father his due, the Son his due, the Holy Ghoſt his due, one that maketh hard things eaſie, and dark things plain. Many there are, I may ſpeak with grief, and to their ſhame, who inſtead of making hard things eaſie to the people, make eaſie things hard to the people, plain things dark, ſpeaking in unknown *tongues*, which the people underſtand not, and all to work a vain admiration of them in the ignorant; but how unlike to Chriſt, and the Prophets, and Apoſtles theſe are, I will leave you to judge.

This is as if a man ſhould make a Scaffold as high as a Steeple, when his work is down upon the ground. Miniſters are Fiſher-men, now you know, if Fiſher-men ſhould winde their nets up together, they would catch nothing. but if they will catch the Fiſh, they muſt ſpread their Net.

The Application is eaſie; A ſanctified heart, is better than a ſilver *tongue*; a heart full of graces, is better than a head full of Notions; Notional *knowledge* it may make

a mans head giddy, but it wil never make a mans heart *holy*; that which moſt *tickleth* delicate ears, leaſt helpeth diſeaſed ſouls: how are we to ſpeak to *God* and live, much leſs to ſpeak from *God* to the *people* that they may live, how *holy* had they need be that draw near to a *holy God?*

Miniſters are called Angels, becauſe we ſhould be as Angels in our lives: but if Angels fall, they turn *Devils*. O we would be holy as the holy Angels, it is the *fooliſhneſs* of preaching that ſaves ſouls, but not *fooliſh* preaching. Chriſt taught them as they were able to hear it, & as they were able to bear it, *Mark* 4. 33. *Paul* was excellent at this, *I had rather ſpeak five words in a known tongue, than ten thouſand words in an unknown tongue.* A man may be a great *Scholar*, and yet a great *Sinner*; *Judas* the Traitor was *Judas* the Preacher; therefore ſirs, let me beſeech *you for your poor ſouls ſake*, hear thoſe *Miniſters* that come neareſt to *Chriſt*, the *Prophets* & *Apoſtles*, he is the beſt Preacher that doth moſt good, and wins moſt ſouls; you may go from men to truth, but not from truth to men, for the beſt of men are but men at the beſt.

2 Read the beſt *books*, for in them you wil find the beſt *things*, & *compare* what is ſpoken in the *books* of men, with what is written in the *book* of God. 3. Keep

3 Keep the beſt *Company*, bee much with them that are much with God, walk with them that walk with God, *Truly our Fellowſhip is with the Father, and with his Son Jeſus Chriſt*, 1 *John* 1.3. forſake all bad *Company*, and joyn thy ſelf with good *company*; let them be thy choiceſt companions that have made *Chriſt* their choiceſt companion; lay them neareſt *your* hearts, who lye neareſt *Chriſts* heart; carry them in your *boſoms* by love, who ſhal be carried by Angels into *Abrahams* boſome; Let Chriſts Dove be your Love; with whom ſhould *Believers* be, but with *Believers*? you know what our *Engliſh* Proverb is, *Birds of a feather, will flock together*; *Being let go, they went to their own company*, Acts 4. 23. Indeed none are fit *company* for a *Believer*, but a *Believer*; to ſee a Saint and a Sinner ſociating one with another, is to ſee the dead and the living keep houſe together; carnal men, though they be *naturally* alive, yet they are *ſpiritually* dead; it is better to be with *Lazarus* though in his rags, than to be with *Dives* though in his *Robes*; *hee that walketh with the wiſe ſhal be wiſe*, Pro. 13. 20.

O dwell where God dwells, make them your *companions* on earth, who ſhall bee your *companions* in heaven, that's the firſt.

II. Meditate often, and think often on the four

four last things, Death which is most certain, Judgment which is most strict, Hell which is most doubtful, Heaven which is most delightful.

First, Meditate upon Death, which is most certain, *hee hath appointed unto men once to dye, Heb. 9.27.* Out of the dust was man formed, and into the dust shall man be turned; to think of death, is a death to some men: but Beloved, meditate upon death; the meditation of death, will put sin to death. Death to the wicked is the end of all comfort, & the beginning of all misery, but death to the godly, is the *out-let* to sin and sorrow, and the *in-let* to peace and happiness: the Saints enjoyments shall be *incomparable*, when the sinners *torments* shall be *intollerable*; when a Believers soul goeth out of his own bosome, it goeth into *Abrahams* bosome: when a Believer dies, he leaves all his bad behind him, and carries all his good with him; when a sinner dies, hee carries his bad with him, and leaves his good behind him; the one goeth from *evil* to *good*, the other from *good* to *evil*: When a Saint leaves the world, his flesh returns to dust, and his spirit returns to rest; when a sinner leaves the world, his body goes to worms to be consumed, and his soul goes to flames to bee tormented:

the

the one goes to *Abrahams* bosome, the other to *Belzebubs* bosome; the *chaffe to the fire, and the wheat to the barn.* Oh for the Lords sake meditate upon death. When you come into the world, you do but live to die again; when you go out of the world, you do but die to live again: He that lives well, cannot die ill; hee that is assured of a life that hath no end, cares not how soon this life is at an end; but he that lives without fear, shall die without hope: He that hath no grace in his life, shall have no true peace in his death.

An old sinner is nearer to the second death, than he is to the second birth; his body is nearer to corruption, than his soul is unto salvation: death levelleth the highest mountains with the lowest valleys, the robes of Princes & the rags of Beggars are both laid up *together* in the *wardrobe* of the grave. The reason why men so little prepare for death, is, because they so little think of death; when they feel sickness arresting them, then they fear deaths approaching: The grave is a bed to rest in, but not a shop to trade in: when the soul in death takes its flight from its loving Mate, they shall meet no more till the general Assize. When you are putting off your cloaths, think of the putting off your Ta-

Tabernacles, be going to your beds as if you were going to your graves, & so close your eyes in one *world*, as you would open them in another *world*; when *you* are *creeping* between the sheets, then think of your winding-sheet. Remember, *Christians*, that *God* can as easily turn you into the dust, as he *could* take you out of the dust. To *day* is your living *day*, to *morrow* may be *your* dying *day*; the meditation of death will prepare you for death. 2. Meditate upon Judgment, which is most strict, *we must all appear before the Judgment seat of Christ*. They who will not come before his Mercy-seat, shal be forced to come before his Judgement-seat; they *who* will not hear his *word*, shall feel his *sword*; they who are graceless in this day, will be speechless in that day; do *you* mind me, sirs? At the *worlds* end such wil be at their wits end, to see the earth flaming, the *heavens* melting, the *stars* falling, the *graves* opening, the *judgement* hastning, the *sun* and *moon* mourning, and *Christ* and his angels is a *coming*: he that *comes* to raise the dead, will also *come* to judge the dead.

O sirs, the great *day* to great *sinners* will be a terrible *day*, when they shall see *Christ* coming in the *clouds*, who hath the *person* of a man, but the power of God, being crowned with dignity, and guarded with

An-

Angels, and inraged with anger, and inabled with power, to bring all Kings and Nobles, high and low, rich and poor, to his Bar, & there he wil judge them, not by the witnes of their countenances, but by the blackness of their consciences: he that was *guarded* to the *Cross* with a band of *Souldiers*, shall be *guarded* to the *Bench* with a guard of *Angels*: you that make no *account* of his *coming*, how do you think to give an *account* at his *coming*? For the Lords sake meditate upon *Judgement*, the meditation of *Judgment* sirs, may make you *Judgment-proof*, they who now Judge themselves in their own private Sessions, shall not be judged by Christ at his publick Assize.

3. Meditate upon *hell*, which is most doleful. O sirs, *heaven* is a place where all is *joyful*, and *hell* is a place where all is *doleful*: in the former there is nothing but *happiness*, & in the latter there's nothing but *heavines* Ps. 9. 17. *The wicked shall be turned into Hell*, mark sirs, *the wicked shall be turned into Hel.*

O dreadful place, where the Devil is the *jaylor*, Hell, the *Prison*, damnation the *punishment*, eternity, the *time*, brimstone the *fire*, and men and spirits the *fuel*; to indure this will be intollerable, to avoid it will be impossible. This is the *day* of Gods *long-suffering*, that will be the day of mans *long-*

suf-

ſuffering, there they may ſuffer, and ſuffer pain without eaſe; and torment without end, ſorrow without ſuccour, and miſery without mercy; for the Lords ſake meditate upon Hell.

Oh what Hells are there in Hell, the loſs of God, the loſs of Chriſt, the loſs of Saints, the loſs of Angels, the loſs of all good, and endleſs, eaſeleſs, remedileſs torments muſt be their portion: O that you would but often think of Hell.

If once thou droppeſt into Hell, after a thouſand years you wil be as far from coming out, as at your firſt entrance in; there is a way to keep a man out of Hell, but no way to get a man out of Hell. The Wheat and the chaffe they may both grow together, but they ſhall not both lie together: in Hell there ſhall not be a Saint amongſt thoſe that are terrified, and in Heaven there ſhall not be a ſinner amongſt thoſe that are glorified.

The Sea of damnation, ſhal not be ſweetned with a drop of compaſſion. Will you pity a body that is going to the block, and will you not pity a ſoul that is going to the pit? What a ſad viſitation is that, where the black horſe of Death goeth before, and the red horſe of Wrath followeth after? O that muſt needs be ſad when

one

one death comes upon the neck of another.

A mans condition in this Life may bee honourable, and yet his ſtate as to another Life may be damnable. Poor *Lazarus* goes to heaven, when rich *Dives* goes to hell: it is better to go to heaven poorly, than it is to go to hell richly. O ſirs, let us go into heaven by contemplation, that we may never go into hell by condemnation.

4 Meditate on heaven which is moſt joyful, *Mat.* 25.34. *Come ye bleſſed, inherit the Kingdome prepared for you.* Heaven is a place where all joy is enjoyed, mirth without ſadneſs, light without darkneſs, ſweetneſs without bitterneſs, life without death, reſt without labour, plenty without poverty. Oh what joy entereth into a Believer, when he enters into the joy of his Maſter! who would not work for glory with the greateſt diligence, and wait for glory with the greateſt patience? Oh what glories are there in glory, thrones of glory, crowns of glory, veſſels of glory, a weight of glory, a kingdome of glory; here Chriſt puts his grace upon his Spouſe, but there he puts his glory upon his Spouſe. In heaven the crown is made for them, and in heaven the crown ſhall bee worn by them. In this Life Believers have ſome good

good things, but the reſt and the beſt are reſerved for the life to come. O ſirs, meditate upon *heaven*, the meditation of *heaven* will make us *heavenly*; *heaven* is not only a poſſeſſion promiſed, but a poſſeſſion purchaſed. When our contemplations and converſations are in heaven, then we enjoy heaven upon earth.

To be in Chriſt is heaven below, and to be with Chriſt is heaven above: there cannot be a better being for us, than for us to be with the beſt of beings. *To me to live is Chriſt, and to die is gain*, Phi. 1.12, *Paul* was contented to ſtay a while out of *heaven* that he might bring other ſouls into *heaven*; his life to them was moſt uſeful, but his death to him was moſt gainful; let our condition bee never ſo great, it is a hell without him; and let our condition be never ſo ſad, it is a heaven with him.

I had rather be in hell with Chriſt, than in heaven without Chriſt, ſaith *Luther*. Indeed hell it ſelf would be heaven if *God* were in it, and heaven would be hell if God were from it. That which makes heaven ſo full of joy, is that it is above all fear; and that which makes hell ſo full of horrour, is that it is below all hope: the Veſſels of grace ſhall ſwim in the *ocean* of *glory*; here all the earth is not enough for one man,

but

but there one *heaven* is *enough* for all men. A believer ſhould ſee with an eye that is purified, what he ſhall ſhortly ſee with an eye that is glorified; we may talk of the greatneſs of our crowns, but we ſhal never know the weight of our crowns till they be ſet on our heads. That's the ſecond.

III. Set the watch of your lives by the Son of Righteouſneſs, *Mal.* 4. 2.

Live in print, and keep the copy of your lives free from blots and blurs, that the characters thereof may be read *by* all. And bring up the bottom of your lives to the top of your lights; then only doth the watch of *our* lives *move* with uprightneſs, when it is ſet by the beams of the Son of Righteouſneſs; *The grace of God that bringeth ſalvation, hath appeared to all men, teaching us to deny ungodlineſs and worldly luſt, and to live ſoberly, righteouſly, and godly in this preſent world*, Tit. 2. 11, 12. They who will not ſubmit to graces teaching, ſhal never injoy g aces ſalvation.

Oh live ſo, that the word which hath brought ſalvation to your ſouls, may bring your ſouls unto ſalvation, that you may be ſuch jewels of grace as ſhall be lockt up in the cabinet of glory: The Father of light takes no pleaſure in the children of darkneſs, *let your light ſo ſhine before men*, Mat. 5.

We

We must first shine in grace, before we can shine in glory. They who look for a heaven made ready, should live as if they were in heaven already.

There are four things that make up a new creature.

First, Light.

Secondly, Life.

Thirdly, Holiness.

And fourthly, Good works. The children of Light must put on the armour of Light.

I cannot but sadly reflect on the inconstancy of rotten Professors, an applauded Christ shall have many *Hosannaes*, but a condemned Christ shall have many *Crucifiges*: but a true believer can as well go with Christ to the Tree where he is to be crucified, as he can go with Christ to the Throne where he is to be glorified.

Oh how unanswerable are the lives of some Professours, to the lights of Professours? they know much, but do little; they know the good they are to do, but they do not the good they know. They speak of things above, but they love and follow after things below. A man is not what hee saies, but he is what he does. To say what we do, and not to do what we say, is but to undo our selves by doing. Take heed sirs,

that

that you do not talk your ſelves to Hell with heavenly words. What is the great prejudice that the world hath againſt Profeſſors, but this, that they who profeſs againſt pride more than others, are themſelves as proud as others. They profeſs againſt Covetouſneſs more than others, but are themſelves as covetous as others: they often meet together to bee better, but they are never the better for their often meeting together; do but take away their profeſſion, and you take away their Religion. They have nothing of the ſhape but the skin; they are better in their outſides, than they are in their inſides.

Oh ſirs, if Godlineſs be evil, why do you ſo much profeſs it? and if godlineſs bee good, why do you ſo little practiſe it? either take Chriſt into your lives, or caſt Chriſt out of your lips: either obey his command more, or elſe call him Lord no more: either get Oyle in your Lamps, or caſt away your lamps. To be a profeſſor of piety, and a practiſer of iniquity, is an abomination unto the Lord. Some would not ſeem evil and yet would be ſo; others would ſeem good, & yet would not be ſo; either be what thou ſeemeſt, or elſe ſeem what thou beeſt. There are many that *bluſh* to confeſs their ſins, that did never *bluſh*

to

to commit their ſins: there is nothing done in vain, but that that is vainly done.

O Chriſtians, bring your lights to the light, what darkneſs can obſcure them who have a Sun above them? Believers, when their candles are put out, they can fetch light from the Son of righteouſneſs, the nearer you are to ſuch a Son, the clearer will be your light.

Oh Chriſtians, you are never the better for your lights, if you are not made the better by your light: he that ſins againſt his light, will at laſt ſin away his light. If thy light do not put ſin and the world under thy feet, it will never put a Crown of glory upon thy head.

That is the Third.

IV. Be willing to want what God is not willing to give.

As God hath never the leſs for the mercies hee giveth, ſo hee hath never the more for the duty he taketh: man is ſuch a debtor to God, that he can never pay his due to God, we are ſo far from paying of the utmoſt farthing, that at the utmoſt we have not a farthing to pay; there is no man but hath received more good than he deſerveth, and done more evil than hee hath ſuffered; therefore he ſhould be contented though he enjoy but little good, and not

not diſcontented, though he ſuffer much evil, let us therefore be contented, 1 *Tim.* 6. 8. A Chriſtian is to ſubmit to the will of Gods diſpoſing, as well as to the will of Gods commanding: that man obtains his will of God, who ſubmits his will to God. A gracious heart ſhould never be out of heart, becauſe he hath ſaid, *I will never leave thee nor forſake thee*, Heb. 13. 5. He that hath ſaid it, will not unſay it, *therefore* take up your contentment in Gods appointment, we are not to be troubled for this, that we have no more from God, but we are to be troubled for this, that we do no more for God. A Chriſtian, though he hath a will of his own, yet it *becometh* not a Chriſtian to his own will; contentment without the *world*, is better than the *world* without *contentment*. Chriſtian, get a holy heart, and thy eſtate in heaven ſhall be tranſcendent, yea thy eſtate on earth ſhall be *ſufficient*. Chriſtian, is not God willing to give thee *riches*? O then be thou willing to want *riches*. Is not God willing to give thee health? Oh then be thou willing to want health. Is not God willing to give thee Children? O then be thou willing to want Children. Is not God willing to give thee thy deſire in this thing or that thing? Oh be thou willing to want that

thing. We many times ſtand in our own light. Never were any Saints their own carvers, but before they had done, they cut their own fingers. *Lot* you know was put to his own choice, and he choſe *Sodom*, but you know how it fell out, it was not long before *Sodom* was burnt. So *Rachel* ſaid, *Give me children or elſe I die*, and ſhe had a child, and it coſt her her life. *Abraham* deſired the life of *Ishmael*, but he had but little comfort of him all his days. Therefore dear Chriſtian, ſubmit thy will to Gods will: that ſoul ſhall have his will of God, that deſires nothing but what God will. *Do* but you take care of all that which belongs to God, and God will take care of all that belongs to you.

It is nothing but reaſon that *God* ſhould fall out with them in the courſe of his providence, that fall off from him in the *courſe* of their obedience. Wicked men make the world their treaſure, and God makes the world their torment; when they want eſtates, they are troubled for them; and when they have eſtates, they are troubled with them. Murmuring perſons think every thing *too* much that is done by them, and every thing *too* little that is done for them. God is as far from pleaſing them with his mercy, as they are from pleaſing of

of God with their duty. It is unthankfulneſs that is the cauſe of the earths unfruitfulneſs. Did a man believe that the Lord would not fail in his body, how carefully would he look after his ſoul. It is only the Chriſtian man that is the contented man, he doth not quarrel with *God* for mercies denied, but bleſſeth *God* for mercies beſtowed. The higher a Chriſtian is raiſed above the things of the earth, the more he is raviſhed with the joyes of Heaven.

That is the fourth.

V. Crucify your ſins, that have crucified your Saviour.

They that are Chriſts, ſaith St *Paul*, have crucified the fleſh with the luſts thereof. Did the rocks rent when Chriſt died for our ſins, and ſhall not our hearts rent have lived in our ſins?

O the nails that pierced his hands, ſhould now pierce our hearts. They ſhould wound themſelves with their ſorrows, who have wounded him with their ſinns; that they have grieved his Spirit, it ſhould grieve their ſpirit.

Oh that ever I ſhould be ſo bad a child to him, that hath been ſo good a Father to me. Our ſins have been our greateſt *Traytors*, and our Saviour hath been our choiceſt helper.

Oh put ſin to death, that was the cauſe of Chriſts death: If one ſhould kill our Father, would we hug him and embrace him as our *friend*, let him eat at our *Table*, and not rather hate, and deteſt the very ſight of him? If a ſnake ſhould ſting thy dearly beloved Spouſe to death, wouldeſt thou preſerve it alive, warm it at the fire, hug it in thy boſom, and not rather ſtab it with a thouſand wounds? And were not our ſinnes the cauſe and inſtruments of Chriſts death? were not they the whips that ſcourged him, the nails, the cords, the ſpeares, the thorns that wounded him, and fetcht the heart-blood from him, and can we love our ſins that killed our Savieu? Can a Spouſe love her husband, and her heart embrace an Adulterer?

We complain of the ſins of *Judas*, and of the *Jews*, and ſeem to hate them, and ſpit at the mention of them, and can we love our *Judas* ſins that ſet them all on work, and put Chriſt to death?

And yet how many are there that had rather have ſinful ſelf *ſatisfied*, then to have ſinful ſelf crucified. Oh ſin is that mark at which all the *arrows* of *vengeance* are ſhot: were it not for ſin, death had never had a beginning; and were it not for death, ſin would never have an ending. Man began

to

to be ſorrowfull when he began to be ſinfull. The *wind* of our *luſts* blowed out the *candle* of our *lives*. If man had had *nothing* to do with ſin, death had had *nothing* to do with man. Oh did not ſin bring ſorrow into the world? O then let ſorrow carry ſin out of the world. Of all evils ſin is the greateſt evil, *Rom.* 6. 23. *The wages of ſin is death*. Oh it is worſe then puniſhment, baniſhment, and impriſoment; ſin killeth both body and ſoul, it throws the body into the cold earth a rotting, and the ſoul into the hot Hell a burning. *O* for the Lords ſake think of this, and weep for this betimes; let the cry of your prayers, outcry the cry of your ſins.

Nothing can quench the fire that ſin hath kindled, but the water which repentance hath cauſed: *If we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from our ſins*, Joh. 1. 11. A Saint is not free from ſin, that is his burden; a Saint is not free to ſin, that is his joying; ſin is in his ſoul, that is his lamentation; his ſoul is not in ſin, that is his conſolation; If you will not ſin in your grief, then grieve for your ſins.

That's the fifth.

VI. *B*leſs God moſt, who are moſt bleſſed by God.

God is good to all, but to *Iſrael* he is truly good, *Even to ſuch as are in a clean heart*, Pſalm. 73. 1. They can never ſpeak good enough of God, who have taſted the *goodneſs* of God: it is but *reaſon* that they ſhould bleſs moſt, who are the moſt bleſt. They who hold the largeſt farms, muſt pay the *greateſt* rent. Differing mercies, call for differing duties. It is very meet that he ſhould be magnified by us, that makes us meet to be glorified with him. *O* Chriſtians, if we have *called you* out of your *marvellous darkneſs, into his marvellous light* you ought to ſhew forth his marvellous praiſe, 1 *Pet.* 2. 9. *But you are a choſen Generation, a royal Prieſthood, an holy Nation, a peculiar People, that you ſhould ſhew forth the praiſes of him who hath called you out of darkneſs into his marvellous light.* Men ſhould not glory in what they have received, but they ſhould give glory for what they have received. The glory of God muſt be the golden *But*, at which all the *arrows* of *duty* are ſhot. Grace in our *hearts* is like ſtars in the Heaven, that ſhine not by their own ſplendour, but by borrowed beams from the Sun of Righteouſneſs, *Giving thanks to the father who hath made us meet to be partakers of the inheritance of the Saints in light*, Col. 1. 12.

As the beſt of means ſhould make us fruitful, ſo the beſt of mercies ſhould make us thankful. Shall a Saint find God a maſter that is bountiful, and ſhall not God find a Saint a ſervant that is dutiful? if he gives us any enjoyment, it is but for his own entertainment. He ſhall never want mercy, that doth not play the wanton with mercy. To bleſs God for mercies, is the way to increaſe them; to bleſs God for miſeries, is the way to remove them. No good lives ſo long as that which is thankfully improved; no evil dies ſo ſoon as that which is patiently endured. O Chriſtians, give all your glory unto him, who hath given all his glory unto you, and do as thoſe glorified ones do in glory, *The four and twenty Elders fell down before him that ſat on the Throne, and worſhipped him that liveth for ever & ever, and caſt their crowns before the Throne, ſaying, Thou art worthy, O Lord, to receive all Glory, and Honour, and Power, for thou haſt created all things and for thy pleaſure they were and are created*, Rev. 4.10,11. All you have is derived from God, let all you have be returned to God.

The more Gods hand is enlarged in the bleſſing of us, the more our hearts ſhould be inlarged in the bleſſing of God. Oh be-

lievers, he hath frowned upon others, but he hath smiled upon you. He hath past by others *doors*, and knockt at your *doors*. He hath made you *light*, when others are *dark*. Hath made you *living*, when others are *dead*. He hath made you *heirs of glory*, when others are *children* of *wrath*. He hath made you *sons*, when others are *slaves*. He hath made you higher then *angels*, when others are no better then *devils*. This hath he *done* and more for you who are *believers*. Now have you not great cause to blesse God? Whilst man is a *blessing* of *God* for his mercies, *God* is a *blessing* of man with his mercies. Can you find me out that *good* that is not given to you, or that evil that is not forgiven in you? God he deserves more from every Christian then he demands from any Christian: where this Sun of mercy shines hottest, there the fruits of grace should grow fastest. That's the sixth.

VII. Fear not the fear of men.

Wicked men must not be feared, though they be never so mighty; nor followed, though never so many. *Fear not them that can kill the body*, said our blessed Saviour, *and can do no more*, Mat. 10. 28. If *righteous cause* bringeth us into *suffering*, a *righteous God* will bring us out of *suffering*. If we *suffer* for well-doing, we do well in *suffering*.

Shall

Shall we ceaſe to be *Profeſſours* becauſe others will not ceaſe to be perſecutors. *If ye ſuffer for well doing*, ſaith the Scriptures, *ye are happy*. What are we Members of *Chriſt*, and yet afraid to be Martyrs for *Chriſt*? what are the children of *God* afraid of the children of the *Devil*? Are the children of *light*, afraid of the children of *darkneſs*? The children of heaven afraid of the children of wrath? what though you be weak; your King is ſtrong? What *though* you be lambs amongſt wolves, your *Captain* is the *Lyon* of the tribe of *Judah*? what *though* you have no power, *Chriſt hath all power given him both in heaven & earth*, *Ma.* 28. 18.

The fear of perſecution is more than perſecution. He that loſeth a baſe life for *Chriſt*, ſhall find a *better* life in *Chriſt*. Perſecution, though it brings death in one hand, it brings life in the other; though it kills the *body*, it *crowns* the *ſoul*; it ſends the *body* to duſt, & the *ſpirit* to reſt; the worſt they can do againſt you, is the beſt they can do for *you*; the worſt they can do is but to ſend you out of the earth, & the beſt they can do for *you*, is but to ſend *you* up to *heaven*. They take a life from you which you cannot *keep*, & *beſtow* a life upon *you* which you cannot loſe; if they be bleſſed who *die* in the Lord, oh how bleſſed are they that

die for the Lord; do wicked men glory in that which is their ſhame, and ſhall we be aſhamed of that which is our glory? It is an honour to be diſhonoured, for Chriſt. What is a ſhort happineſs attended with an everlaſting miſery, to a ſhort miſery attended with an everlaſting happineſs.

O how clear will the Son of Righteouſneſs ſhine, when thoſe dark clouds are blown over.

What if they threaten you with preſent death, doth not God alſo threaten you with everlaſting death? If you be not ruled by him, whoſe threatning ſhould you fear? Is man more terrible then God? is death more dreadful then Hell? God hath ſaid, *Fear not man, who art thou that ſhouldeſt be afraid of a man that ſhall die, and of the ſons of men that ſhall be made as the graſs*, Iſa. 51. 12. Do you see Chriſtians, God would not have you to be afraid of man: he that is afraid of man, is afraid of graſs: *Fear thou not for I am with thee, be not diſmayed, for I am thy God, I will ſtrengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my Righteouſneſs*, Iſa. 41. Let but Profeſſors do their beſt, and then let the world do their worſt.

That is the ſeventh.

VIII.

VIII. Cleave thee closeſt to that truth which is the choiſeſt.

Firſt, Be for hearing and doing both, but for doing more, he that doth moſt shall receive moſt. Chriſtians, The more glory you bring to *God*, the more glory you shall have from God. *O* how abundant ſhould they be in *the work of the Lord*, that know *their labour is not in vain in the Lord*, 1 Cor. 15. 58.

Secondly, *Be* for knowledge and practice both, but for practice more. Alas, what is it to be a Chriſtian no farther then a few good words will go? I tell you, ſirs, good words without good works will never turn to a good account. Holy ſayings without holy doings, will never admit your ſouls to a holy place.

Thirdly, *Be* for gifts and graces both, but for grace more; a heart ſanctified, is better then a tongue ſilvered. *Grace* brings Chriſt and the ſoul together, and unites them together. Without grace there may be acknowledge that is ſeeming, but without grace there can be no knowledge that is ſaving.

Fourthly, *Be* for credit and conſcience both, but for conſcience more. Where there is a pure conſcience, there will be a pure converſation. As no *flattery* can heal

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a bad conſcience, ſo no cruelty can hurt a good conſcience.

Fifthly, be good in good times, and bad too, but in bad more. To be *good* at all times is a Chriſtians duty, but to be *good* in bad times is a Chriſtians glory. You cannot tread in the ſteps of a Saviour, but you will taſte of the cup of a Saviour; *Any man*, ſayes the Apoſtle, *that will live godly in Chriſt Jeſus, muſt ſuffer perſecution.*

Sixthly, Be for body and ſoul both, but for ſoul more. O how careful are men for their bodies, but how careleſs for their ſouls? they are true to that part which is without, but falſe to that part within. So they may have but ſomething of the *world* in their hands, they care not though they have nothing of heaven in their heart.

O Chriſtians, our work below is then the beſt done, when our work above is the firſt done. The greateſt happineſs of the creature, is not to have the creature for ones happineſs.

Seventhly, be for peace and truth, but for truth more. Oh Chriſtians, love the truth in truth. Love the truth of God in truth. Juſtifie the truth, and the truth will juſtifie you. Till you can love the naked truth, you will never live to go naked for the truth. Remember that I pray Chriſtians.

Eighthly

Eighthly, Be for life and Christ both, but for Christ more. Christ is sweeter than Wine, better then Life; he that came from above, is above all: He that hath the key of Heaven, can only open the *doors* of Heaven.

Ninthly, be for works and faith too, but for faith more. Faith is a grace that is the most needful, and a grace that is the most fruitful. A faith that worketh not, is a faith that saveth not. Nothing will get up to heaven, Christians, but that which came down from heaven.

Tenthly, be for publick duties and private too, but for private more. Be much in private duties; if you fall short in any, fall short in publick duties, and be most in private. You that have filled the *book* of God with your sins, should fill the *bottle* of God with your tears.

Eleventhly, be for form and power both, but for power more. I say, be for power more, Christians.

Alas, what is the form without the power? they give God the Cap and Knee, and give up themselves to all manner of abominable wickedness.

O Christians, I say be for power, be sure look to that, that you be for the power of godliness more than the form of godliness.

Twelfthly,

Twelfthly, Seek to pleaſe men and *God* both, but God rather. To be in favour with them who are out of favour with God, to be well ſpoken of by them who are evil ſpoken of by God, is rather a reproach then an honour.

If there be not fellowship between *Chriſt* and you in holineſs there will be no ſociety between Chriſt and you in happineſs.

This is the eighth.

IX. Acquaint your ſelves with your ſelves.

The tryal of your ſelves is the ready *road* to the knowledge of our ſelves. *No* man begins to be *good*, till he ſees himſelf to be bad. Till you ſee how foul your faces are, you will never pay tribute to Chriſt for waſhing of them. He can never truly reliſh the ſweetneſs of Gods mercy, who never taſted the bitterneſs of his own miſery: The bottom of our diſeaſe lieth in not ſearching of our diſeaſe to the bottom.

He that truſteth his heart is a fool, and yet ſuch fools are we as to truſt our hearts. The converſation may be civilized, when the affections are not ſanctified. A man may be *acquainted* with the grace of *truth*, who never knew the truth of *grace*. Therefore *examine your ſelves*, *and prove your ſelves*, 2 Cor. 13. 5. *Whether you be in the Faith*

Faith or no, or whether the Faith be in you or no.

See whether your hearts be the Cabinet of such a Jewel; for want of this many are like Travellers, skill'd in other Countryes, but ignorant of their *own*; many have their *evidences* of grace to *seek*, when they *should* have their *evidences* of grace to *shew*.

O Beloved, I beseech you with beseechings, be more in searching of your own hearts more.

'Tis of greater concernment to know the state of our hearts, then to know the state of all our estates.

A man may professe like a Saint, pray like a Saint, speak like a Saint, look like a Saint. You cannot alwayes tell what it is a clock in a mans breast by the Dyal of his countenance. The humblest look is sometimes linked to the proudest heart.

Believers, for the Lords sake consider well these three things.

First, What you were in the state of Nature,

Secondly, What you are in the state of Grace.

Thirdly, What you shall be in the state of Glory.

O, methinks you should think of this what you were, what you are, and what

you shall be, Converſion beginneth in conſideration.

Grace, as it makes our comforts ſweeter, ſo it makes our crown greater.

*B*eloved, for Gods ſake, for your ſouls ſake, acquaint *your* ſelves with *your* ſelves. The readieſt way to know whether or no *you* are in *Chriſt*, is to know whether or no Chriſt is in you, for the fruit is *more* viſible than the root. The tree of righteouſneſs, is known by the fruits of righteouſneſs, *Mat.* 7. 20. *The tree is known by its fruit*, ſaid our Lord Jeſus Chriſt. If you would know the heart of your ſins, you muſt then know the ſin of your hearts; will you remember that Chriſtians; For, *Out of the heart*, ſaid our Lord, *proceedeth evil thoughts, murther, adultery, & fornication, and blaſphemy*, *Mat.* 15. 19. Many have paſſed the rocks of groſs ſins, they have been caſt away upon the ſands of ſelf-righteouſneſs: if you be found in your unrighteouſneſs, you will be loſt by your unrighteouſneſs. He that hath no better righteouſneſs than what is of his own providing, ſhall meet with no higher happineſs then what is of his own deſerving.

That's the ninth.

X. Do *good* in the world, with the *goods* of the world.

'Tis,

'Tis better to ſpend our time in doing good, then in getting goods; for the goods we get we muſt leave, but the good we do will never leave us, *Rev.* 14. *They ſhall reſt from their labors, & their works follow them:* the ambitious man ſhall leave all his *greatneſs* behind him, when the religious man ſhall carry all his *goodneſs* with him. *Dives* his charity is very cold, and he found the flames of hell very hot. There's not a drop of water for ſuch *Dives*'s in hell, that have not a crumb of bread for ſuch *Lazarus*'s on earth. *Dives* denied *Lazarus* a crumb of bread, & therefore *Lazarus* muſt not *bring* him a drop of water. He that will ſhew no mercy, ſhall have no mercy ſhewed him. Let charity be your ſhop to trade in, and eternity ſhall be your bed to reſt in. Be a father to all in charity, and a ſervant to all in humility, Do much *good*, & make but little *noiſe*; every grace that is more exerciſed, ſhall more be glorified: the more *good* ye do for God, the more *good* you ſhall receive from God. As the *poor* cannot live without your mercy on earth, ſo without Gods *mercy* you ſhall not live in heaven: he that gives to the *poor* Saints for *Chriſts* ſake, ſhall be rewarded by Chriſt for the Saints ſake, *Mat.* 25. 36, to 40. *Naked, & ye cloathed me: I was ſick, and ye viſited me: I was*

in

in priſon, & ye came unto me. Then ſhall the righteous anſwer him, ſaying, Lord, when ſaw we thee an hungred, and feed thee? or thirſty, & gave thee drink? When ſaw we the a ſtranger, and took thee in? or naked, and cloathed thee? Or when ſaw we thee ſick, or in priſon, and came unto thee? And the King ſhall anſwer and ſay unto them, Verily I ſay unto you, Inaſmuch as ye have done it unto one of the leaſt of theſe my brethren, ye have done it unto me. The more you diſburſe for Chriſt on earth, the grater ſums of glory you ſhall receive from Chriſt in heaven.

The crop that is ſown in mercy, ſhall be reapt in glory. As we muſt lay out all in the cauſe of God, ſo we muſt lay down all at the cauſe of God. That which is caſt into Chriſts Treaſure by the way, is not caſt away. Mercy is ſo good a ſervant, that it will never let its Maſter die a *Beggar*: Though it make your Pockets lighter, yet it will make your Crowns greater.

O that *God* ſhould give the rich ſo much, and *O* that the rich ſhould give the poor ſo little. Some ſay that the *barreneſt ground* is neareſt to the richeſt mines. Tis too often true in a ſpiritual ſenſe. How many rich men, though their eſtates be like a fruitful Paradiſe, yet their hearts are like a barren

barren Wilderneſs. They have much of the earth in their hands, but nothing of heaven in their hearts. They be rich in goods, but not in goodneſs; I wonder that ſuch wordlings do not tremble at theſe ſayings, *Mat.*25.41. *Then ſhall he ſay alſo unto them on the left hand, depart from me, ye curſed, into everlaſting fire, prepared for the Devil and his Angels; for I was an hungred, and ye gave me no meat; I was a thirſty, and ye gave me no drink; I was a ſtranger, and ye took me not in; naked, and ye cloathed me not; ſick & in priſon, and ye viſited me not. Then ſhall they alſo anſwer him, ſaying, Lord when ſaw we thee an hungred, or a thirſt, or a ſtranger, or naked, or ſick, or in priſon, and did not Miniſter unto thee? Then ſhall he anſwer them, ſaying, Verily I ſay unto you, inaſmuch as ye did it not to one of the leaſt of theſe, ye did it not to me. And theſe ſhall go away into everlaſting puniſhment, but the righteous into life Eternal.*

Oh that men ſhould be ſo much taken with their riches, who muſt erelong be taken from their *riches*: as you *brought* none of *your coin* into the *world* with you, ſo yon ſhall *carry* none of it out of the *world* with you. In the world you find it, and in the world you ſhall leave it. To whom you know

know not, may be to them you would not. Did not ſome rich men know before their deaths how their gold and ſilver ſhould be ſpent after death, they would wish it back again at the Mines from whence it came. O ye rich men, I ſay unto you, do good in the world, with the goods of the *world*: 'tis a great honour to give like a *Prince*, then to live like a *Prince*.

'Tis better to have a heart, and not wherewith, then to have wherewith and not to have a heart. Give, and it ſhall be given you; your *charity* ſhould ſeek the poor, before the poor ſeek your *charity*. He that ſhoweth mercy when it may beſt be *ſpared*, ſhall receive mercy when it ſhall moſt be needed. That's the tenth.

XI. Improve that time, which will be yours but for a time; time ere long ſhall be time no longer, *Rev.* 10. 6.

Opportunities are for eternity, but *opportunities* are to eternity; Chriſtians remember that. That race is ſhort in which you run, but the price is great for which you run. As you have not a leaſe of your lives, ſo *you* have not a braſe of *your* lives. Had we not need to take heed how we *ſhoot*, that have but a ſingle *arrow* to direct to the mark? No time is ours but what is preſent, and this is as ſoon paſt as preſent.

Natures *womb*, often proves Natures *tomb*.

Oh consider, how much of your time is gone, and yet how little of your work is *done*? Shall *your* lusts steal away one half of your time, and your lusts the other? Oh, what enemies are they to themselves, that of all their dayes allow themselves not one; your work is great, and your time is short; you have a God to honour, a Christ to be believed in, and a soul to save; you have a race to run, and a crown to win, a hell to escape, and a *heaven* to make sure: *you* have many strong corruptions to weaken, and many weak graces to strengthen; you have many temptations to withstand, and many afflictions to bear; *you* have many mercies to improve, and many duties to perform; Therefore endeavour to improve your time. All the time that God allows us, is little enough to perform the task which he allots us: Therefore dear Christians, redeem the time, *Ephes.* 5. 16. *Redeem the time because the dayes are evil.* If much of *your* time be past, let no more of *your* time be wast How much the *longer our* time hath been, so much the shorter our time shall be. Oh that every step your souls take, might be towards Heaven, and that you would make sure of God to day, because the next *day* you are not sure of *your* selves.

For

For the Lords ſake *improve* your time, for your ſouls ſake *redeem* the time. The Lawyer will not loſe his *Term*, the Waterman will not loſe his *Tide*, the Tradeſ-man will not looſe his *Exchange* time, the Huſbandman will not loſe his *ſeaſon*, and will you loſe your precious *ſeaſon*? if you loſe your ſeaſon, you loſe your ſouls. Know that there's but one Heaven, and miſs of that, and where will you take up your lodging but in Hell? There is no ſitting up under ground, for thoſe that have loſt their time above ground. The great hinderance of *well-living*, is the expectation of *long-living*. Many think not of living any *better*, till they think not of living any *longer*. Oh how juſt is it that they ſhould miſs of heaven at the laſt? Now is the time for grace to accept of you, and now is the time for you to accept of grace; *To day, to day, to day*, ſaith God thrice in that one Chap. *Heb.* 3. *To day* in the 7. v. *To day* in the 13. v. *To day* in the 15. v. Oh but ſinners ſay, *To morrow, to morrow, to morrow*. Alaſs, ſirs, once to *day*, is better than two to *morrow*; this day is thy living day, to morrow may be thy dying day; and therefore for the Lords ſake put it not off. Now if *ever*, now for *ever*, now or *never*: up and be doing, leſt you be for ever undone. That is the Eleventh.

XII.

XII. Learn humility from Christs humility, *Learn of me for I am meek and lowly in heart, and you shall find rest to your souls*, Mat. 11.29.

Humility makes a man like an Angel, and for want of it, Angels were made Devils. Proud sinners be fit companions for none but proud Devils. The most lovely professor, is the most lowly professor. A believer is like a vessel at Sea, the more it fills, the more it sinks. None so humble upon earth, as these that live highest in Heaven. Do but see how one of the best of Saints looks upon himself as one of the least of Saints, *Vnto me who am less than the least of all Saints*, said great *Paul*. Eph. 3.8. The most holy men, be always the most humble men. Where *humility* is the corner stone, there piety is the top-stone. It is good to have true thoughts of our selves. The Cloth of Humility, should always be worn on the back of Christianity.

God Almighty hath *two* houses in which he dwells, his *City-house* and his *Country-house*; his *City-house* is the Heaven of heavens, and his *Country-house* is the humble and lowly heart, *Isai.* 57.18. *I dwell in the high and holy place*, that is Heaven, Gods City-house, *and with him that is of a contrite and humble spirit*, that's his Country-house

house. Humility is a Bethel for Gods dwelling, but pride is a Babels of the Devils building. If you do not keep pride out of your souls, and your souls out of pride, pride will keep your souls out of heaven. I will not say a good man is never proud, but I will say a proud man is never good. God resists the proud, *Jam. 4. 6. God resisteth the proud, but giveth grace to the humble.* The face of prosperity shines brighter through the Mask of Humility. Of all Garments Humility best becomes Christians, and most adorns their Profession. *God* will not endure that any man should think well of himself, but himself. A Christian should look with one eye upon grace to keep him thankful, and with the other eye upon vice to keep him mournful. When you begin to be proud of your glittring Feathers, look down upon your black feet. *Rev. 4. 10.* The four and twenty Elders fell down before the Throne, and cast down their Crowns before him that sate upon the Throne. The only way of keeping our Crowns on our heads, is the casting them at his feet.

Alas, sirs, what are you proud of? are you proud of your riches, of your honours, of your relations, or beauties, or strength, or life? Alas, alas, these are poor low things

o glory in. When men glory in their pride, *God* ſtains the pride of their glory. O go to the graves of *thoſe* that are *gone before you*, and there ſee, are not their *bones* ſcattered, their eyes waſted, their fleſh conſumed, their mouth corrupted? Where now be thoſe ruddy lips, lovely cheeks, fluent tongues, ſparklings eyes, comely noſe, are they not all gone as a dream? and where will you be ere long? and will ye be proud of theſe things? An humble heart knoweth no fountain but Gods grace, and an upright man knoweth no end but Gods glory.

That is the twelfth.

XIII. Be right upright Chriſtians.

The Goſpel doth not onely require that we ſhould be diligent Chriſtians, but that we ſhould be excellent Chriſtians. The more glorious diſpenſations you live under, the more gracious converſations you ſhould have. *Spiritual actions* will make *you look* freſh in the eyes of *ſpiritual Chriſtians*. The more you have of good in you, the more you ſhall have God with you. The clearer the Lamp of grace burns on earth, the brighter the Sun of glory ſhall ſhine in heaven. We live by dying to our *ſelves*, & die by living in of our ſelves. Chriſtians ſhould be *burning* Lamps as well as *ſhining*

Lamps. Should he walk in darkneſs, whoſe Father is light? Shall that tongue be found lying ſo conſtantly to men, that was found praying ſo earneſtly to God; or thoſe eyes be found gazing on *ſinful objects*, that were found reading of *ſacred oracles*? Shall ſuch as have received Chriſts *preſs-money*, fight under Satans colours? Beloved, either let your works be *according* to your profeſſion, or elſe let your profeſſion be *according* to your works. Never put on the fair ſuit of profeſsion, to do the foul works of corruption: never put on Chriſts livery, to do Satans drudgery, *Let every one that names the Name of the Lord depart from iniquity. Not every one that ſaith unto me, Lord, Lord, ſhall enter into the Kingdom of heaven; but he that doth the will of my Father which is in heaven*, Mat. 7. 21, 22. O that mens tongues ſhould be larger than their hands; in words they profeſs him, but in works they deny him. Many ſet a crown of glory on the head of Chriſt by a *good* profeſsion, but place a crown of thorns on the head of Chriſt by an *evil* converſation: *They fear the Lord, but ſerve their own Gods*, 2 Kings 17. 33.

Alas, Beloved, what good will your profeſsion do you, if you do not make good your profeſsion? 'Tis better never to ſhine, than

then not to be gold. Either take oyl into your Lamps, or throw away your Lamps. The almoſt Chriſtian ſhall be but almoſt ſaved. Therefore my Brethren, Let me beſeech you, be altogether Chriſtians, be right upright Chriſtians, be ſincere Chriſtians; be as *godly* as the *godly*. Holy *David* tells us, *Pſal.* 15. 2, 3, 4. who is the upright man, who is the right upright Chriſtian; He that walketh uprightly, and worketh righteouſneſs, and ſpeaketh the truth from his heart, he ſhall dwell in thy Tabernacle, and ſo he goes on. If you would keep your ſelves unſpotted from the world, you muſt keep your ſelves unſpotted in the world.

Oh be not vain in a vain world. The looſe walkings of Chriſtians, are the reproaches of Chriſtians. Were *Abraham* now on *earth*, who is in *heaven*, how would the Father of the *faithful* bluſh to ſee their actions, that ſtile *themſelves* his off-ſpring? Oh there be ſome men who think themſelves to good to go to Hell, and God thinks them *too* bad to go to *heaven*. *Noah was a juſt man, & perfect in his generation*, *Gen.* 6. 9. He was not a ſinner amongſt thoſe that were ſaints, but he was a ſaint amongſt thoſe that were ſinners. *He* walked with *God*, when others *walkt* in iniqui-

Lamps. Should he walk in darkneſs, whoſe Father is light? Shall that tongue be found lying ſo conſtantly to men, that was found praying ſo earneſtly to God; or thoſe eyes be found gazing on *ſinful objects*, that were found reading of *ſacred oracles*? Shall ſuch as have received Chriſts *preſs-money*, fight under Satans colours? Beloved, either let your works be *according* to your profeſſion, or elſe let your profeſſion be *according* to your works. Never put on the fair ſuit of profeſsion, to do the foul works of corruption: never put on Chriſts livery, to do Satans drudgery, *Let every one that names the Name of the Lord depart from iniquity. Not every one that ſaith unto me, Lord, Lord, ſhall enter into the Kingdom of heaven; but he that doth the will of my Father which is in heaven*, Mat. 7. 21, 22. O that mens tongues ſhould be larger than their hands; in words they profeſs him, but in works they deny him. Many ſet a crown of glory on the head of Chriſt by a *good* profeſsion, but place a crown of thorns on the head of Chriſt by an *evil* converſation: *They fear the Lord, but ſerve their own Gods*, 2 Kings 17. 33.

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ty; he was a man so like unto God, that there was never another man like unto him.

The Primitive Christians were the best of Christians, they knew little, but did much; we know much, but do little. *O* sirs, if the service of God be bad, why do you set forth in it? If the service of God be good, why do you shrink back from it; be altogether Christians, or else be no Christians. 'tis good to profess, but 'tis better to practise; yea, of the two, practise without profession, is better then profession without practise. We must not be offended at the professors of Religion, because all are not *religious* that make a profession. Though there be many professors that are not believers, yet there are no believers but are professors. Christians, when you make a good profession, be sure to make your profession good.

That's the Thirteenth.

XIV. Let it be thy art in duty, to give God thy heart in duty.

My son, give me thy heart, Prov. 23.26. You see *God* calls for the heart: The heart is that field from which *God* expects the most plentiful crop of glory. God bears a greater respect to your hearts, then he doth your works. God *looks* most where men

men look leaſt. If the heart be for God, then all is for God, our affections, our wills, our deſires, our time, our ſtrength, our tears, our alms, our prayers, our eſtates, our bodies, our ſouls; for the heart is the *Fort-royal* that commands all the reſt; the eye, the ear, the hand, the tongue, the head, the foot, the heart commands all theſe. Now if *God* hath the heart, he hath all; if he hath not the heart, he hath none. The heart of obedience, *is* the obedience of the heart; As the body is at the command of the *ſoul* that *rules* it, ſo ſhould the ſoul be at the command of God that gave it, 1 *Cor.* 6. *Ye are bought with a price* ſays the Apoſtle, *therefore glorifie God in your bodies, and in your ſpirits.* He that is all in all in us, would have that which is all in all in us. The heart is the Preſence-Chamber where the King of Glory takes up his lodging. That which is moſt worthy in us, ſhould be given to him that is moſt worthy of us. The body is but the Cabinet, the ſoul is the Jewel; the body is but the ſhell, the ſoul is the kernel. The ſoul is the breath of God, the beauty of man, the wonder of Angels, and the envy of Devils. The *Devil* knows if there be any good treaſure, 'tis in our hearts, and he would fain have the Key of this

Cabinet, that he might rob us of our jewel. The Devil would fain have the Key of the heart. As we commit our estates into to the hands of men, so we should commit our selves into the hands of God. But alas, man hath no mind to give what God hath a mind to have, *this people draw near to me with their mouths, and honour me with their lips, but their hearts are far from me*, Mat, 13. 8.

Alas, too too often we have our hearts to seek when we come to seek God. You may keep your duties to your selves, if you do not give your hearts to him. A duty that is heartless, is a duty that is fruitless. You can never give *God* the least of your service, if you do not give him your heart in your service. The heart should be the first that comes into duty, and the last that goes out of duty. Good words without the heart are but flattery, and good works without the heart are but hypocrysie. Beloved, for your poor souls sakes, let your words and works go together, your tongues and hearts go together, your lips and lives go together, your prayers and practises together. If your duties do not eat out the heart of your sins, your sins will *eat out* the heart of your duties. A dram of matter is better then a flood of words. A heart without

out words is better than words without a heart. A little done with the heart, is better than a great deal done without the heart. Nothing takes with the heart of God, but what is done with the hearts of men. He that regards the heart without any thing, regards not any thing without the heart. That's the fourteenth.

XV. Be diligent in the means, but make not an Idol of the means.

Give all diligence to make your calling and election sure, 2 *Pet.* 1. 10. It is our present business to make sure our future blessedness When estates, and honours, and life, and friends, and pleasures, cannot be made sure, let this be made sure, for you see by daily experience they cannot be made sure, 1 *Tim.* 6. 19. *Lay up for your selves a good foundation*; see what the Apostle saith, *Lay up for your selves a good foundation*: and why, that you may lay hold of eternal life. There is no landing at the shore of felicity, without sailing in the bark of fidelity, *Phil*, 2. 12. *Work out your salvation with fear and trembling*; till you attain to firm salvation, you will never be free from great temptations, *Luke* 13. 24. *Strive to enter in at the strait gate.* Who would not strive for glory with the greatest diligence, and wait for glory?

pray without ceasing, 1 *Thes.* 5. 17. *Pray continually, though you* be not *continually at praying*; our daily bread calls for daily prayer. Every day begins the day & ends the day with God; let prayer be your first work & your last work every day: O Christians, *lock* up thy heart with prayer, and give *God* the key. Are you called by the Name of *Christ*, and will not you call upon the Name of Christ? take away *spirituall breathings*, and *you* take away *spiritual living*. We may pray always, & yet not always be at prayer. Christians can never want a praying time, if they do not want a praying frame. None can pray aright but *those* that are *new creatures*, but all *ought to pray* because they are *creatures*: a *spiritual* man may pray *carnally*, but a carnal man *cannot* pray spiritually. Prayer fetched an Angel out of heaven to fetch *Peter* out of *prison*: they prayed heartily, and they sped happily. The gift of prayer may have praise from men, but 'tis the grace of prayer that hath *power* with *God*. Prayer, never did man rightly make it, but God did quickly grant it. No Christian hath so little of *Christ*, but he hath matter for praising; and no Christian hath so much of Christ, but he hath matter of praying. Deny not God faith in prayer, and God will not deny a faithful Prayer. But then

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in the *second* place, as you must be diligent in the means, so make not an idol of the means. Take up all duties in a point of performance, and lay them down in point of dependence. What is hearing without Christ, but like a *Cabinet* without a Jewel, or receiving without Christ, but an empty glass without a Cordial? dutie can never have too much of our diligence, nor too little of our *confidence*. A *believer* doth not do *good* works to live, but he lives to do *good* works. It is a bad thing for us to be nothing in our selves, and to be all in *Christ*. To *undertake* all our *duties*, and yet to overlook all our duties. The righteousness of *Christ* is to be *magnified*, but the righteousness of *Christians* is not to be *mentioned*; *when you have done all, then say we are unprofitable servants*, Lu. 17.10. *We* own the life of our *Souls*, to the death of our *Saviour*. Duties they are not destroyed by Christ, but they must be denied for Christ, *We* have as much need of the *spirit* to bring up our *graces*, as we have need of the *spirit* to bring forth our *graces*. The clock of our *hearts* will stand still *unless* he *oyl* the *wheals*: *rejoyce in Christ Jesus & have no confidence in the flesh*: good *works* are so indulgent, as *none* can be *saved* by *them*, & yet they are so *excellent*, as *none* can be *saved* without them.

Duties, if Christ breathe not in them, a Christian grows not under them, we must live in obedience. Many live more upon their customes then they do upon Christ; more upon the prayers they make to *God*, then upon the God to whom they make their prayers. *Duties* they are but *dry pipes* in themselves, though nevere so curiously cut out, till Christ fills them.

XVI. *Take nothing upon trust, but all upon tryal.*

Though all gold glisters, yet all that glisters is not gold; all is not truth that goes for truth, 1 *John* 4. 1. *Try the spirits, believe not every spirit.* Mark sirs, you must not *believe every spirit, but try the spirits whether they be of God or no*, 1 *Thes.* 5. 21. *Prove all things, hold fast that which is good.* Prove all things, that is, try all things by the Scripture. Many hold fast before they try, but we must try before we hold fast. Alas, there are many in the *world* that are like infants, *who swallowed down* all that the Nurse puts into the poor babes mouth, it swallows down; truly so it is with many men and women, whatever men say, down it goes. They will not take so much pains as to try the sayings of men, by the sayings of God. Oh say they, the men we hear be honest men, able men, learned men. *But*

would

would not you tell money after them? would you not weigh gold after them? I suppose you would, and will you take Doctrines upon trust without trial? Who will buy a Jewel in a case, but a fool? Remember Christians, that the whores cup is gold without, but poyson within, *Rev.* 17. 4. *She had a golden cup in her hand full of abominations and filthiness.* The cup is of gold, but the portion is of the rankest poison. And me-thinks this cup is much cupt about. The learned men be grown so wise, that they have almost made all the world fools, 2 *Pet.* 2. 11. *As there were false Prophets among the people, so there must be false Teachers also amongst you.* And oh that there were not too many false Teachers in these dayes. To counterfeit the Coin of heaven, is treason against the King of heaven, and if this treason deserved hanging, *I* know who would be hanged next. *I* have often thought upon *Chrysostomes* saying, preaching before a company of Ministers, *I profess*, said he, *I do not know whether any Clergyman be saved or no.* You will say this was a strange saying of a Minister to a company of Ministers. Their calling is so weighty, their temptations so many, and their lives so bad; they speak like Angels of light, but they act like Angels of darkness,

neſs. O how deſirous are men to draw the faireſt gloves upon the foulest hands? Men are better known by what they do, then by what they ſay, for they ſay and do not. Therefore *beloved*, believe not their flattering *words* nor fair ſpeeches, whereby *they* deceive the hearts of the *poor* ignorant *ſort* of people, *Rom.* 17. 8. mark the Apoſtle, *By good words and fair ſpeeches*, ſays he, *they deceive the hearts of the ſimple.* God may *reject* thoſe as *copper* when men do adore as *ſilver*: it is ill dreſſing our ſelves for another world by the looking-glaſs of this world. *The Scriptures* do not *only* preſent us with what God will do for man, but alſo what man muſt do for God. What is the reaſon that there is ſo many ſcribling Profeſſors in the world, but becauſe they write after ſuch imperfect copies? *The* generality of *perſons* they will rather walk in the way that the *moſt go*, than in the way that the *beſt go.* Great mens vices are *more* imitated than *poor* mens graces; but *know* they who follow after others in ſinning, are like to follow after others in ſuffering. *We* muſt not walk in the way that hath been gone, but in the way that muſt be gone; *be followers of me*, ſaid *Paul*, 1 Cor. 11. 1. *as I am of Chriſt*: were he *follows* Chriſt, we muſt follow him; but if *Paul* forſake *Chriſt*, we muſt for-

forsake *Paul*. If we will not have the *world* to be our leaders, we shall be sure to have them to be our troublers; if they *cannot* seduce us into any evil way; they will *oppose* us in a *good one*, if they *cannot scorch* us with their *fire*, they will black us with *their* smoak, *speaking evil of you because you run not to the same excess of riot*; because they will not do evil with them, therefore they will say evil of them. But sirs, whatever *you* do, follow those that follow Christ. *O* that they should *speak* so much of *God* to *others*, and *act* so little for *God* themselves. Now, *beloved*, I beseech *you* that you would take nothing upon trust, but all upon tryal; try their *ways*, try their *doctrines* try their *sayings*, try their *worship* by the *word* of truth, & if it be *according* to truth, & *agreeable* to truth, & *bottom'd* on truth, then believe it, then receive it; if not, reject it, & tread it down as dirt under your feet, let it be *who* it will that brings it; nay if it be an Angel from *heaven* come and preach any *other doctrine*, or prescribe any *other way of worship* then the written Word declares to us, let him be *accursed*, we *ought not to* receive it Gal. 1. 8. *an angel from heaven* saith he, *bring any other doctrin then what you have received let him be accursed*, & therefore once more let me beseech you for the Lords sake take no-

nothing upon truſt, but all upon trial: 'tis a vain thing to ſay 'tis day, when there is nothing but darkneſs in the skie.

That is the ſixteenth.

XVII. Take theſe reproofs beſt, which you need moſt.

Be not angry with them who tell *you* the truth, nor with the truth that is told *you*, Gal. 4. 16. *Am I therefore become your enemy, becauſe I tell you the truth?* He can be no true *friend* to thee, that is a *friend* to thy ſins; and thou canſt be no *friend* to thy ſelf, if thou art an *enemy* to him that tells thee of thy ſins. Wilt thou like him the worſe, that would have thee to be better? Pſal. 141. 5. *Let the righteous ſmite me, and it ſhall be kindneſs; and let him reprove me, it ſhall be an excellent oyl.* You ſee here the good man is not angry with *reproofs*, but takes it as a kindneſs; it ſhall be a kindneſs, and as an excellent oyl. But the ſerpent, the more he is ſtirred, the more he gathers up his *poyſon* to ſpit at *you*. If *Amos* declare the word of the Lord, the Land is not able to bear his words, *Amos* 7. 10. If *John* the *Baptiſt* endeavour to take away the life of *Herods* ſins, *Herod* will take away the life of *John* the *Baptiſt*, *Mat.* 28. 9, 10. *John* was beheaded. If the

the Prophet go about to *impriſon* the *kings* ſins, he himſelf ſhall be *impriſoned*, 2 *Chron.* 16. 9, 10. The King was wrath with the Prophet, and he put him into priſon. *Jeruſalem* will ſtone the Prophets ſo long, till ſhe hath not one ſtone left upon another. Oh that men ſhould be ſo cruel to thoſe that intend their cure Wicked men cannot endure *reproof*. You give the Phyſitian *leave* to tell *you* of any diſeaſe that is in your bodies, you give your Lawyer leave to ſhew *you* any flaw that is in your eſtates, you give your Horſe-keeper leave to tell ye the ſurfeit of your Horſe; And what, muſt we onely flatter with you, and diſſemble with you, and crie peace, peace, till your Souls drops into hell? Oh we cannot, we will not, we muſt not; ſpeak all the words that I have commanded thee, be not diſmayed at their faces, leſt I deſtroy thee before their faces, *Jer.* 1. 17. Speak to their faces, leſt I deſtroy thee before their faces, that is the ſenſe of the words. Charge them that be rich in the world, that they be not high-minded, 1 *Tim.* 6. 17. Great men as well as poor muſt be admoniſhed; *though they* be greater then the Miniſters in this world, yet they are *not greater* then he that ſent the Miniſters into this *world*. But my Brethern,

there

there is a great deal of *discretion* to be used in reproving. Many *check passion* with *passion*, and anger, with anger, and this is to lay one devil, and raise another: *reproofs* should not be with *passion*, but with *compassion*; not with *jeering*, but with *grieving*, not with laughing, but with weeping. *I have told you often, and now I tell you weeping*, Phil. 3. 18. The Apostle could not make mention of them with drie eyes. His eyes were wet because their eyes were drie. 'Tis the part of a *good* man to reprove, though his *reproofs* be not taken in *good* part. 'Tis better to *loose* the smiles of men, then it is to *loose* the Souls of men. The Magistrates they *look* to your peace, the Lawyers they *look* to your estates, the Physitians *look* to your Bodies, and the Ministers to your Souls. Ministers must draw the sword of *reproof* against the sins of men, and strike at them, and thrust at them. *Have no fellowship with the unfruitful works of darkness, but reprove them rather*, Ephes. 5. 11. Rather reprove them. We must not suffer wicked men to walk in the devils works without *reproof*, we must reprove you wisely, sincerelie, sharply; and when you mend your lives, we shall mend our language.

That's the seventeenth,

xviii. La-

XVIII. Labour more for inward purity, then for outward felicity.

Joh. 6. 27. *Labour not for the meat that perisheth, but for the meat which endureth to everlasting life.* That man that is a labouring Bee for earthly prosperity, will be but an idle Drone for heavenly felicity. Gold in your bags may make you greater, but 'tis grace in *your* hearts that will make you better. He is a rich man that lives upon his wealth, but he is a *righteous* man that lives upon his faith. *A heavenly conversation* is better then an *earthly possession.* It is a great mercy to have a portion in the world, but to have the world for a portion is a great misery. Our affections were made for the things that are above us, and not for the things that are without us, Col. 3. 1, 2. *If you be risen with Christ,* pray mark, what then? *seek the things which are above, where Christ sitteth at the right hand of God. Set your affections on things above, and not on things on the earth.* The things of this life have not the promise of Godliness, but Godliness hath the promise of the things of this life. Inward *piety* is the best friend to outward *felicity,* though outward *felicity* be many times the worst enemy to inward *piety*: the ways of iniquity are the ways of beggary. Do you

make

make heaven your *throne* to ſerve *it*, and God will make the earth your *foot ſtool* to ſerve you. Inward *purity* is the ready road to outward *plenty*, 1 Tim. 4. 8. *Godlineſs hath the promiſe of that life that now is, and of that which is to come.* O what an excellent Jewel is godlineſs, and who would not part with all for *godlineſs*? Who would not account all other things but dung and dirt to gain *godlineſs*? But alas, ſome men are ſo in love with their *golden* bags, that they will ride *poſt* to hell, if they be paid well for their pains. They look upon gain as the higheſt *godlineſs*, and not upon *godlineſs* as the higheſt gain: they mind the *world* that is come ſo much, as if it would never have an ending; and the *world* to come ſo little, as if it would never have a beginning. Any good will ſerve the turn of thoſe who know not the chief good. The things of the world are all the happineſs of the men of the world, *Job* 21. 15. *What is the Almighty that we ſhould ſerve him, or what profit ſhall we have if we pray unto him?* O what wretched worldlings were here: O what pains do men take to cover their fleſh from nakedneſs, when their ſpirits are not cloathed with the robes of righteouſneſs. They are diligent about what is temporal, but

negligent

negligent about what is ſpiritual. They are careful about dying vanities, but ſloathful about indurable excellencies. They feaſt their bodies, but ſtarve their ſouls; they lay up treaſures on earth, but none in heaven. O why do you ſpend your mony, I ſay, why? O beloved, do you ſpend your money for that which is not bread? and why do you labour for that which ſatisfies not? read the Text, *Iſai.* 55. 2. Riches have made many good men worſe, but they never made any bad men better. Uſually the pooreſt on earth, are the richeſt in heaven. If riches could free men from hell, O then how few rich men would be damned? He that knocks at the creatures door, will find but an empty houſe kept there. O Beloved, what is darkneſs to light? what is gold to grace? what is earth to heaven? that you thus neglect the great things, the weighty things, the only things, and buſie your ſelves about toyes and trifles, when you have a Crown to *look* after? a heaven to *look* after, a kingdom to *look* after? I beſeech you beloved labour more for inward holineſs, than for outward happineſs; more for the ſeed of grace, than for the bag of gold; more for the inward piety, than for outward plenty; more for an heavenly converſation, than for an earthly poſſeſſion. The earth

is

is for a Saints paſſage, but Heaven is for a Saints portion. *O* believer, believer, while thou liveſt thou wilt find godlineſs gainful; and when thou dieſt thou wilt find godlineſs needful. *T*hat's the eighteenth.

XIX. Live in love, and live in truth.

1 John 3. 18. *My little children, let us not love in word, neither in tongue, but in deed and in truth*: That love is love indeed and in truth. Let your love Chriſtians be ſincere, and not ſelfiſh; *Gal.* 5. 14. *Love thy Neighbour as thy ſelf*: How doſt thou love thy ſelf, how dearly doſt thou love thy ſelf? Why ſo you muſt love your neighbour, love thy neighbour as thy ſelf. He that is not wanting in this duty, is wanting in no duty. *'T*is called an old commandement, and a new commandement, 1 John 2. 7. 8. Love is there called an old commandement and a new. *'T* is as old as the Law of *Moſes*, and yet as new as the Goſpel of Jeſus Chriſt. A carnal man may love his friend, but 'tis a Chriſtian man that loves his enemy. He that loved us when we were enemies, commands us to love our enemies, *Mat.* 3. 43. *Love your enemies*, ſaid our Lord, *bleſs them that curſe you, do good to them that hate you, pray for them which deſpightfully uſe you, and perſecute you.* A Chriſtian ſhould wiſh well to them who

wiſh

wish ill to him. O Believers, let me beseech you, let me beg of you for your precious Souls sakes to live in love, and to love in truth; ye are all fellow labourers, fellow Members, fellow Citizens, fellow Travellers, fellow Sufferers, fellow Heirs, fellow Servants, and will you not love one another? Remember Christians, he that would not be his brothers keeper, would be his brothers butcher, *Gen.* 4. 8. We have all the same Father, God, the same head, Christ; the same guide, the *Spirit*, the same attendants, the Angels, the same grace: Faith, the same title: Son, the same cloathing, Christs Righteousness, the same glory, Heaven: and shall not we be dear to one another? He that loves himself, will not hate his brother, for whiles thou art out of charity with thy brother, God is out of charity with thee, and thou losest more for want of Gods love, then thy brother loses for want of thy love, *Heb.* 13. 1. *Let thy brotherly love continue.* Dost thou love the person of Christ, and hate the picture of Christ? O sirs, I remember the *God* of love hath commanded us to love one another. *Beloved*, 'tis a sad thing, and truly so sad, as that it may make our very hearts to bleed within us, to think that the Lambs little party, *Rev.* 14. 1, 2. Who are in strength

ſtrength the weakeſt, in riches the pooreſt, in number the feweſt, and ſhall they be in love the coldeſt, in judgment the moſt divided? Is not this ſad now that the little ones of Ieſus Chriſt, that the Lambs of Ieſus Chriſt ſhould love one another no better? O chriſtians, either lay your malice aſide, or elſe God will lay you aſide, as he hath done *to too* many of us in this day, to our great ſorrow. While you are with God, God is with you. 2 *Chron.* 15. 2. While you are with God, he is with you and if you ſeek him, he will be found of you; but if you forſake him, he will forſake you. Never was man forſaken of God, till God was forſaken of man; he ſticks cloſe to us, while we ſtick cloſe to him; but if we forſake him, he will forſake us. He that will be angry and ſin not, muſt not be angrie but with ſin. Therefore dear Chriſtians, let me beſeech you to love one another. O that I could but ſpeak out how much I deſire the love of one another. O it will be a happie daie when all the people of *God* are knit together in *Love*, and *Vnion*, and *Affection*. O ſirs, if *God* had deſired or commanded ſome great thing of us, ſome burnden ſome thing of us, it might have been excuſe, but alas it is no more but to love our brethern, and ſhall we denie this? But you may ſay, how ſhould believers love one another? I anſwer.

First, You ſhould highly eſteem of one another, as pearls in compariſon of other men; ſo doth *God*, *God* calls his people his jewels, his treaſures, his glorie, his portion; when he calls wicked men dogs vipers, ſwine, briars and thorns: You ſhould be very high in another affection.

Secondly, You ſhould delight in the company of one another, in the ſocietie of each other. God delights in the ſocietie of Saints, ſo ſhould you.

Thirdly, You ſhould be readie to help one another and to do good one for another, and communicate one to another. Remember the words of our Lord Ieſus Chriſt, who ſaid, *Tis a more bleſſed thing to give, then to receive.*

Fourthly, Admoniſh one another, exhort one another, provoke one another to love, and to good works.

Fifthly, Sympathize one with another; fellow members ſhould be fellow feellers: ſo did *Moſes*, and *Jeremiah*, and old *Eli*; his heart was broken before his neck was broken. Dear Chriſtians, let me beſeech you let me beg of you to love one another. He calls us to love who is love it ſelf. That's the nineteenth.

IX. Set out for God at out beginning, and hold out with God untill out ending.

As there are none too old for eternitie, so there are none too young for mortalitie, *Remember thy Creatour now in the daies of thy youth*, Eccles. 12. 1. We are all born to serve God; and better we had never been born, than not to serve him. Man is beholding to God for what he hath, but God is not beholding to man for what he doth. 'Tis a greater glorie to us that we serve God, than 'tis to God that we serve him. 'Tis not he that is made happie by us, but we are made happie by him. He needs not such Servants as we are on earth, but we need such a Master as he is in heaven He will be everlastingly blessed without us, but we shall be everlastinhly cursed without him; of him, and through him and to him are all things, to whom be glorie for ever, Amen, *Rom.* 11. 36. It is sad, my Beloved, it is sad, that we should live so long in the world, and do so little good; or that we should live so little in the world, and do so much evil. O you must not think to dance, with the Devil all day and sup with Christ at night; or to goe from *Delilaes* lap, to *Abrahams* bosome. If salvation were easie come by, it would be sleightly set by. There is no obtaining of what is promised but by fulfilling what is commanded. The neglecting of the race of holiness, will be the obstructing of the price of happiness. *Follow peace with all men, and holinesse, without which none shall see God.* Heb. 12. 14. Beloved, there are manie young people in the world, who are very wicked in the world, they walk in darkness, and do the works of darkness; they are young in years, but old in sin; they are verie vain in a vain world; they sit with delight, and make sin their delight. I beseech you look in Eccles. 11. 9. *Rejoyce O young man in thy youth, and let thy heart chear thee, and walk in the wayes of thine owne heart.* O this is brave indeed if it would always last; but after the flash of Lightnings comes the clap of Thundering; mark what follows, *But know for all these things, God will bring thee to Iudgement.* Do you see here man, O were it not for this *But*, how brave were it for wicked men. *But know for all these things, God will bring thee to Iudgement*; for all thy wantonness, for all thy pride, for all thy profanness and prodigalitie, thou shalt be brought to Iudgement. After all your present revelling, you must be brought to your future reckoning

ning. O therefore let nothing be done in this world, which cannot be answered in another world. Let me beseech you who are young men, and young women, *To remember your Creatour in the dayes of your youth.* To serve God, to love God, to honour God, to obey God in your youthfull dayes. The flower of Life is of Christs setting, & shall be of the Devils plucking? Will you hang the most sparkling jewel of your younger years in the Devils ear? O it is hard casting off the Devils yoaks when we have worn them long upon our necks. O young people, if you be sick of the *will not*, old age will die of the *cannot*. If Gods *to day* be to soon for thy repentance, thy *to morrow* will be too late for his acceptance. You can never come *too soon* to God, nor stay *too long* with God. He shall be happy in the end, who is holy to the end. *Be thou faithful to the Death, and I will give thee a Crown of Life*, Rev. 2. 12. O hold on, and hold out to the end. He that draws back from profession, shall be kept back from salvation. He that departs in the faith shall be saved, but he that departs from the faith shall be damned. *If any man draw back, my soul shall have no pleasure in him*, Heb. 10. 38. *Be stedfast, unmoveable, always abounding in the work of the Lord, seeing you know that your labour is not in vain in the Lord*, 1 Cor. 15. 58. So I say to you all, young and old people, *be stedfast, unmoveable, always abounding in the work of the Lord.* If he gives that *grace* that is not due to us, shall we deny that *glory* that is due to him? If he makes our natures gracious, we should make his Name glorious. O be still with God, so was *David*, Psal. 139. 18. *When I awake, I am still with thee.* *David* was least alone, when he was most alone. There cannot be a better being for us, then for us to be with God.

That is the last.

FINIS.